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TOPICS AND EVENTS.

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OXFORD will have regular Unitarian services on and after the 27th inst. in connection with Manchester New College. Cambridge will also have an opportunity of hearing again some of our leading preachers. To-morrow a series of Sunday evening services will be commenced, the preacher being the Rev. S. A. Steinthal. Succeeding services will be delivered by the Revs. J. E. Odgers, Dr. Drummond, Professor Carpenter, Dr. Crosskey and P. H. Wicksteed. It will be seen by an announcement in our Advertising columns that a sum is being raised to continue this splendid work for three years. We heartily commend it to the support of our readers.

THE opening of Mansfield College, Oxford, was celebrated last Monday and Tuesday with much *éclat*. In his inaugural address Principal Fairbairn stated that while the men who hold tutorships or scholarships on the foundation must belong to the Congregational churches, the classes and everything academic in the college are absolutely free to students of theology whatever their Church—Baptist, Methodist, Presbyterian, or Anglican. The college was founded that it might advance the study of theology, rear a race of scholars, educate a ministry for the better service of the English people, and by the creation of mutual knowledge help to create a unity, if not a brotherhood, of English Churches. The moment that a University circumscribed the field of knowledge, and said the circle was complete and the order fixed, and no new sciences could be added, then it had ceased to be a University, and became a mere mill grinding out arid conventionalisms or barren formulæ good for no human spirit. But the very degree in which they pleaded that the University embodied the encyclopædic idea compelled them to demand that it should include theology, and include it not as a closed and finished, but as an expansive and expanding science. Theology was the universe interpreted through the idea of God as philosophy was the same universe interpreted through the idea of man. There was no science that so touched all other sciences, that all other sciences so touched, that was therefore so necessary to the harmony and completeness of human thought; and its position, at once central and fundamental, made it a progressive science.

THERE was a luncheon in the afternoon, at which were present the Master of Balliol, the Rector of Lincoln, the President of Corpus, and several other college dignitaries. "Success to Mansfield College" was proposed by the Master of Balliol, who, after tendering congratulations on the choice of site, the beauty of the building, and the choice of Dr. Fairbairn as Principal, remarked that every sensible man knew that there were things done in the olden time that no good and wise man would now defend, and every sensible man knew that it was better to forgive them, and not to think too much of what happened all that time ago. It was his wish to draw their attention to points of agreement among them, and not the points of difference; and how

many and important the former were, and how comparatively trifling were the latter. Did they not use the same version of Scripture? Were not many of the hymns with which they worshipped God of Nonconformist origin? Was there anyone who was not willing to join with others in any philanthropic work? And were the ideas of all there present, however different might be their education, about truth and right and goodness materially different? The great names in English literature which, strictly speaking, might be claimed by the Nonconformists, did not belong to any caste or party, but were the property of the whole English nation. That again was a tie between them. They might be divided into different sects—he would rather say families—but it did not follow that any feeling of enmity was entertained. What meant a great deal was that there should be a common standpoint among those who recognised the great principles of Christian truth and morality, and as they began to understand one another better, so also would the points of agreement grow larger and larger, and the points of disagreement grow less and less.

ALL this was in the spirit of the late Dean Stanley, to whom graceful reference had been made in the earlier portion of the speech. Among the other speakers was the President of Corpus, who seems to have heard that another college is likely to make its appearance before long in Oxford. He expressed a hope that, if any other institution of the same kind should come, it would follow the exceedingly wise example set by Mansfield College, for it would be a great misfortune to any religious body which introduced to it the attempt to set up a college of the older type, taking in students to live within the walls for the purpose of the exclusive education of undergraduates who were intended to take orders in the ministry of any particular Church.

QUITE a sensation was created last Monday in the little village town of Whitchurch, Hants, by what is grandiloquently described as an "invasion" by the Salvation Army. It was really a demonstration by the Army in support of their friends at Whitchurch, who have been sent to prison for holding meetings in what is called the "Square." There have been as many as eighty-two convictions during the last five months, and in some instances the prisoners have been marched through the streets handcuffed. The offences of which these men and women have been found guilty certainly do not justify any such indignity as this, and while we have no sympathy with the noisy methods of the Army, we cannot but agree with Dr. Falding, the President of the Congregational Union, when he says that "it is a stretch of magisterial authority which the law never contemplated, and which deserves universal condemnation" for these men to be treated worse than the drunken and disorderly persons they are trying to reform. Experience proves that it is not in this way that the nuisance, if nuisance it be, is to be put down. Persecution such as this appears to be generally ends in the discomfiture of the persecutors.

We are inclined to think that the resolution come to by the members of the Church Conference for the rural deanery of Spitalfields, at their meeting held last Monday, was a wise one, even if it does not cover the whole ground. The subject for discussion was, "What should be the action of the Church in East London (Clergy and Laity) with regard to Labour Disputes?" Sir E. Hay Currie, the chairman of the People's Palace, introduced the subject, and in the course of his remarks said that the Church interfering between master and man was almost as bad as interfering between husband and wife. Possibly; but it seems to us that it may be a duty to do so sometimes in both cases. He maintained that the great thing was to promote the formation of a Labour Union, whose delegates would be able to refer disputes to arbitration. Finally the Conference passed a resolution requesting the Archbishop of Canterbury and the Bishops of Bedford and London to communicate with the clergy in the country, and point out to them the necessity of urging their congregations not to come to London to look for work thinking the streets are paved with gold.

THE Rev. Samuel Barnett, well known in the East-end of London, speaks out pretty strongly in condemnation of certain landlords, the owners of the ground in his district. The following passage appears in his report of parish work:—"A mere murder, which represents nothing but one man's madness, or even vice, is not comparable to the destruction of character, the degradation of women, the public shame which every night marks this small district. The names and position of the ground landlords were discovered. Efforts were made to purchase the property with a view to its reform. Up to the present those efforts have failed, because it has not been possible to bring home to the consciences of the owners that they who have received the rents for such property have no right to large profits on its sale. The money they receive is dirty, and has not been cleaned because it has passed through the hands of agents and lessees." In much the same strain he writes in the current number of the *New Review*, pointing out how well able the landlords are, if they choose to do so, to get rid of the abuses which prevail in "the plague spot" described by the police as existing in one part of Whitechapel. We fear that publicity and legislative interference will alone compel these gentlemen to do what they ought.

A CORRESPONDENT of the *Christian World*, who for his own sake wisely veils his identity under a *nom de plume*, protests against the notion that our ministers must look to it or they will find themselves "left behind by the intelligence of an ordinary congregation." He wants to know where this wonderful intelligence is to be found, and has evidently a very poor opinion of what does exist. He says:—"I have preached in many of our leading churches, and have failed to discover it. If I mix among the average London young men, what do I find? Learning or intelligence? I must answer that I have found the average young fellow a conceited, ignorant simpleton, with boundless assurance and impudence, and a certain 'air' 'don't you know!' He will use the word science, but is as innocent of it as when he was an infant. Abilities, forsooth! the London young man is not up to the average by a very long way. I have found more intelligence and better abilities in the village than in the city." This is severe, and may be true; but the critic has more to say, especially on the question of social science. As to this, he feels no alarm that there has been much advancement among the congregations. He says:—"I have spoken to scores, yes, hundreds of young men about it, and not two per cent. have ever even read the simplest primer on Political Economy." We very much fear that there is more truth in this growl than many of our congregations would like to admit. But has it been always their fault? Have the pulpits tried to raise the intellectual level of the pews?

A PROPOSAL has been made in America for the foundation of a "School of Philosophy and Applied Ethics." The proposal is to found in one of the large cities of the United States a school for the scientific teaching of Philosophy, Ethics, and the History of Religion—a school which, while it shall be pledged to no particular philosophy and committed to no particular views of religion, will maintain as its cardinal principle that all the great systems, especially of modern thought, shall be represented, fully and fairly, not by their enemies, but, as far as possible, by their friends. The philosophy of Kant will be taught by a Kantian, that of Spencer by a Spencerian. The school will not teach dogmatically any set of convictions, but will educate the students so broadly and thoroughly that they may freely arrive at well-matured convictions of their own. The method of artificially protecting the truth, or what is supposed to be the truth, against contact with error should give place to the nobler plan of inviting the different systems of thought to enter into free competition with one another, in the expectation that that which is intrinsically the strongest will prevail, and that a higher and larger form of truth will be the outcome of this conflict of ideas. The committee appointed to elaborate the plan for the school and to secure funds for its endowment contains such names as Professor Felix Adler, Rev. O. B. Frothingham, Professor William James, and Professor Josiah Royce of Cambridge, Rev. M. J. Savage, Rabbi Hirsch, Rev. Henry M. Simmons, Rev. William J. Potter, and others.

OUR "Manchester Letter" and other late communications are unavoidably deferred.

MR. BRAMWELL BOOTH has written to a respected correspondent denying the truth of the statement in a paragraph in our "Notes and News" last week to the effect that while a week of self-denial was in progress General Booth had purchased a large residence for himself. We deeply regret the reproduction of the assertion, and willingly give the denial equal publicity.

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.—III.

WHEN a reader feels for the first time the full force of the objections made to the infallibility, and, indeed, to the historic credibility of a great part of the Bible, say of the Pentateuch; when he realises the absolute impossibility of many of the details; when he notices the number of contradictions involved in the various narratives, his first impression is that no Hebrew history is possible. He has before him a confused mass of stories and precepts, and he has no means of dating the precepts or of detecting the amount of truth which may underlie the stories. He thinks it very unlikely that anyone can unravel such a tangled skein. And in truth very able students of the Pentateuch have come to that very conclusion. In Gen. i. 1 to ii. 3, for instance, there is a very explicit and detailed account of the creation. Suppose there had never been an objection to that account on scientific grounds, or that every scientific objection had been answered or proved inapplicable, how is it that there follows immediately another story in direct contradiction to it? In the first story the plants and animals are first made and afterwards man; in the second story man is first created and the lower creatures after. In the first man is created male and female from the first. In the second story Adam is created, then the animals, and lastly, Eve is made from a rib of Adam. There has not been even an attempt to fuse the two stories into one or to subordinate the one to the other. We go further on and notice the account of Noah's flood. Here again we may waive the objection founded on the simple axiom, "water will find its level," and every other objection that merely involves impossibility. What can we do with a story inconsistent with itself; how draw any conclusion with regard to its origin or its author when every circumstance disavows some other? In Gen. vi. 19, 20 Noah is commanded to take into the ark "of every living thing of all flesh, two of every sort," in the twenty-second verse it is said that Noah obeyed the command. In vii. 2 he is commanded to take of all clean beasts "by sevens, the male and his female," and of unclean beasts "by two, the male and his female." In the fifth verse it is said that he did so. But in the eighth and ninth verses the matter is brought up again, and it is said that both of clean and unclean beasts "there went in two and two unto Noah." Does it not look like two narrators contradicting each other, and each determined to have the last word? And even yet we have not finished, for the "two and two" are repeated again in verse fifteen, and the student is somewhat relieved when at length in verse sixteen the door of the ark is shut. Considering the structure of Hebrew narrative, and especially of Hebrew poetry, we are less perplexed by reiteration than by contradiction. Yet it is curious to note how many times we are assured that "the waters prevailed" (vs. 18, 19, 20, 24), and in how many forms we are told that "all flesh died," that "all in whose nostrils was the breath of life died," and that "every living substance was destroyed." Were there no other difficulties than these iterations they might be considered as a form of poetic vehemence (cp. Judges v. 27, which occurs, however, in a very different style of composition), but under the circumstances they rather suggest two or more different narrators whose accounts have been given in alternate verses or paragraphs.

The history of Abraham gives rise to perplexities as great. The story of his cowardice in Gen. xii. 10—20 is obviously the same as that told in Gen. xx. That the same thing should happen twice, or that the same story-teller should repeat it in one recital only a few pages apart, is, to say the least, unlikely. The improbability is not lessened when we remember that upon the second occasion when the beauty of Sarah, Abraham's wife, caused trouble she was ninety years of age. We come to the climax of impossibility when we read that many years after the same Abimelech of Gerar (or, if we like, another prince of the same name) gets into the very same sort of trouble with the wife of Isaac, Gen. xxvi. 6—11. The reason for mentioning these perplexities now is not merely to show that Genesis as well as the other books of the Pentateuch contains impossibilities and contradictions, but still more to show how natural it is when one meets these various stories set side by side to think there is no possible key to these riddles; that no science of the Pentateuch is possible, that the only possible conclusion is to confess with Spinoza that the so-called books of Moses are but a bundle of stories of diverse origins badly strung together.

Where we trace an attempt at fusion of narratives the contradictions that stare one in the face are absurd. According to the chronological statements in Genesis Ishmael would be a grown-up young man when his mother bore him off upon her shoulder into the wilderness of Beersheba, and wearied out at length cast him under one of the shrubs. (Cp. Gen. xvii. 24, 25; xxi. 5, 8. Weaning did not take place till a child was two or three years old.) We forbear at present to

touch upon the difficulties in the beautiful story of Joseph, only noting that Gen. xxxviii., which is oddly interpolated in the middle of that story, abounds with chronological difficulties. According to it Judah marries, has several sons, one of his sons marries and dies, another marries the widow and dies, she then bears twins by her father-in-law Judah, and one of these twin sons has already two sons at the time of Jacob's departure into Egypt, which is only twenty-three years after Judah's marriage. (Cp. Gen. xxxvii. 2; xli. 46; xlv. 6. When Joseph sent for his brethren the seven years of plenty and two of the famine years had expired, so that Joseph was thirty-nine years old. Jacob went down into Egypt at once, and would arrive therefore in Joseph's fortieth year.) In short, the family history of Judah will not consistently combine with the history of Joseph. These may be taken as samples of the incongruities of the Book of Genesis, and, indeed, of the Pentateuch. And so far we have gone no further than the discovery of these incongruities, and the suggestion that they imply a number of independent stories and fragments of stories that have been sometimes sewn together, sometimes placed side by side with no pretence of dove-tailing, and sometimes so interlaced as to be very difficult to disentangle.

We make a great advance upon this merely negative criticism as soon as we can begin by the aid of some definite clue to group the various stories; as soon, for instance, as we can take either the first or the second story of Creation as told in Genesis, and from internal evidence class it with other stories believed to be by the same author. An able critic born in Paris towards the close of the seventeenth century, Jean Astruc, published in 1753 a book entitled "Conjectures concerning the original documents apparently used by Moses in composing the Book of Genesis." Astruc had not given up the idea of the Mosaic authorship of the Pentateuch, but he had already perceived many of the incongruities therein contained, and he had a very happy inspiration as to the way in which these were to be accounted for. He was by no means the first to notice that in different recitals in Genesis different names are used to designate the Almighty. In the first story of Creation, Gen. i. 1, ii. 3, the name *Elohim*, generally translated "God" in A.V. and R.V., is used exclusively. In the narrative immediately following, the name *Jehovah*, more properly *Jahveh*, translated "the LORD," or *Jehovah-Elohim*, translated the "LORD God," is used. There are long pieces where God is always called *Elohim* and never *Jehovah* (Gen. i.) and others where he is called always *Jehovah* and never *Elohim* (Gen. iv. 1-16). This had been noticed as early as the Second Century. But Astruc was the first to use this fact as a key wherewith to unlock the mysteries of the Pentateuch. He set apart by themselves all the parts of the Book of Genesis where God is always or generally called *Elohim*, and all the parts where He is always, or generally, called *Jehovah*. The Elohist narratives (those where in our versions the name "God" is used) he placed in columns marked A.; the Jehovistic narratives (where in our versions the name "Lord," or the "Lord God" is used) were placed in columns designated B. Thus the Jehovistic group of narratives included Gen. ii. 4-iv. 26; that is, the second creation story, the sin of Adam and Eve, the story of Cain and Abel, the verses about Lamech, and the account of the Cain family. Part of the story of the Flood belongs to the same group, so does the story of the Tower of Babel. To the same group belongs the detailed account of the destruction of Sodom and Gomorrah, in chaps. xviii. and xix. To this group belongs also the well-known and sweetly simple story of the mission of Abraham's servants to Mesopotamia to get a wife for Abraham's son Isaac. On the other hand, the first Creation story belongs to the Elohist group; to this group belongs the genealogy in Gen. v., some parts of the Flood story, viz., those where the word God is mostly used (Gen. vi. 9-22, viii. 1-19, ix. 1-10, with sundry other verses), the institution of circumcision in Gen. xvii. 3-27, Abraham's adventure with Abimelech (Gen. xx. 1-17), &c. Now we begin to see what a wondrous light is thrown upon the entire problem by this simple process of classification. We begin to think that numberless difficulties, chronological and otherwise, must have been caused simply by the attempt to co-ordinate documents belonging as it were to different families, which may indeed deal with the same subjects, but which treat those subjects in quite a different manner. Repetitions and contradictions, before utterly inexplicable, are so far accounted for. The writer of the story of Abraham's cowardice in Egypt (xii. 10-20) did not also write the similar story of his cowardice in Gerar; it is by a different writer, who did not use the same phraseology (xx. 1-17). It is one writer who makes the animals go into the ark by sevens, another who makes them go by twos. So, too, the account of the family of Judah (Gen. xxxviii.) is not by the writer who gives us so carefully the age of Joseph when he was sold, when he stood before Pharaoh, and when he sent for his father and brothers.

Astruc carried his suggestions one step further. In endeavouring to allot the various pieces of which Genesis is composed to the two

authorities A. and B., the Elohist and the Jehovist, he came upon certain passages which could not well be assigned to either. Sometimes a considerable fragment had not the name of God in it, and therefore the marks failed; again, there were other fragments that, according to the principle of division adopted, might be assigned to one of the columns, but which seemed out of place either because it contradicted some statement already there, or at least because it would make a needless repetition. Thus in Gen. vii., while verses 1-5, 11-18, and 21 were assigned to B, verses 6-10, 19 and 22 were assigned to A., and verses 20, 23 were assigned to a third writer, C. So far, then, in the middle of the eighteenth century had Astruc proceeded. He had perceived that all the documents of the Pentateuch could not be by one hand; he had lighted on a sound principle of separation; he had confessed that this principle did not finally solve the problem, and that probability pointed to a third, or even a fourth writer.

It must here be remembered that Astruc did not on this account disbelieve the Mosaic authorship of the Pentateuch, though we may truly say that the question never distinctly presented itself to him for examination. He did not carry out his division of sources further than the Book of Genesis. He never had time to consider the question of the improbability that before the time of Moses there would arise among the Hebrews—slaves in Egypt—poetic or philosophical compositions like the first chapter of Genesis or the History of Joseph. Who wrote those memoirs and preserved them, and how the leader of turbulent and disorderly tribes just escaped from slavery could find time to edit such documents, how they could possibly have exhibited their present features, if he had done so, Astruc was not yet ready to inquire. He thought, on the contrary, that he had made the Mosaic authorship far more credible by his theory of original sources. He had taken away all excuse for such remarks as that of Hobbes that the Pentateuch seemed rather to be *about* Moses than *by* him, and he had shown that Moses was a compiler from original sources. Meantime what he had really done was to make a fruitful suggestion for future investigators, and point out the path on which they must proceed. In confessing that the chronological difficulties of the Books of Moses must be explained and not explained away, in perceiving that a fundamental division could be made in the Pentateuchal documents by separating the Elohist from the Jehovistic pieces he had laid a substantial foundation upon which all future Biblical critics must build.

UNITARIAN TEACHINGS.

THE following *résumé* of the chief points in a sermon dealing with a "Ministry of Thirteen Years," by the Rev. J. E. Manning, M.A., on his leaving Swansea, will be read with interest as showing the drift and scope of modern Unitarian teachings. Having declared his conviction that "creeds and confessions" are at best only human inventions, and that the true minister is he who is ever alert for the reception of truth whencesoever it may come, Mr. Manning enumerated some of the things he had "tried to teach, always under the guidance of this one leading principle." He said:—

I.—I have tried to teach religion as I have found it in my own heart. Woe to the preacher who finds not a message for his people there; he had better leave his post at once and take up anything he can do usefully than occupy the pulpit. He is a dead root, cumbering the ground. And so I have looked within my heart to find what God has put there for me to teach to others, and I have spoken freely to you, according to its dictates, of the love of God for us, and our duty to Him and toward our fellow-men. I have spoken of life as blessed by His fatherly love, and of the miserable darkness of life where His mercy does not shine. . . . I have tried to show that our trust in God will hallow and consecrate all our duties, and our faith in Him, our knowledge that He loves us, will strengthen us in the performance of them, and enable us to make all our life a sacrament to Him.

II.—With this absolute faith in God, in my heart, I have preached the absolute certainty of the triumph of God's truth. He is from everlasting to everlasting, and His truth endureth for ever. I have tried to illustrate how the revelation of His truth spreads as the light spreads at dawn. . . . Yet truth never spreads without its victims; those who, like Prometheus, steal the divine fire from heaven, always pay the penalty. They are chained to the rock, exposed to the storm, torn by the vultures of ignorance, priestcraft, superstition, but the fire they have brought serves to kindle many altars. They themselves suffer and perish, a ransom for many. But meanwhile the truth of God is effectually spread.

III.—I have taught the harmony of religious truth with the facts of science. I regard the stubborn attitude which the churches only too often assume towards the discoveries of science as a deplorable mistake. It shocks sincere men, disgusts thoughtful men, encourages the ridicule and sneers of unspiritually-minded men. The mistaken

policy of churches, priests, and ministers in this respect is very largely responsible for the indifference and ill-disguised contempt for their opinions on the part of the scientific world in the present day; it is largely responsible, too, for the spread of secularism, materialism, and scientific atheism. Let the churches once for all understand that the truth of God is safe, whatever fresh discoveries are made; that time will separate the chaff from the wheat; that false light will, in the long run, cease to be trusted, and only the pure light of absolute truth remain; and then they will begin to see that every real discovery made by science is a fresh discovery of the light of God; that instead of faith being weakened it must be immensely strengthened thereby; that any new truth dug from the mine of nature is a fresh indication of the actual work of the Creator, and they will welcome science as the handmaid of religion; no longer its enemy, but its servant and friend.

Holding this faith, I have not hesitated to speak to you in this place of the latest discoveries of science so far as they are known to me. . . . Religious belief must progress with the times. Theology founded upon a false knowledge of the universe in which we live, on false conceptions of the place of our world in that universe, and upon a wholly inadequate idea of the relations of man to it, must give way before the tide of advancing thought. If the Church adheres to its old beliefs in spite of warning it must go down before the onrush of the waves; if it welcomes the new Truth as fresh light from God then it may use it for its own purposes and will find itself strengthened and reinvigorated by its aid. . . .

IV.—I have taught that there is truth in all religions; that God's word is not confined to the Hebrew and early Christian Scriptures. Nor is His revelation confined to the Christian religion. I have tried from time to time to put before you the main principles of the great religions of the world, and I think I have succeeded in proving to you that there is saving truth in them all. It is only a poor and restricted view of God's providential love to suppose that He has left so many millions of His children who never heard the name of Christ, or who lived thousands of years before he came into the world, destitute of all knowledge of himself. It is to think meanly of his wisdom to believe that he has left so many without guidance. It is to deny that he has either justice or mercy to suppose that all those who never heard of Christ are destined to everlasting banishment from the warmth and brightness of his Heavenly home. The true Catholic Church is as wide as humanity, and it is everlasting. . . . It began when the first human soul lifted itself in prayer to the unknown God; when the first human heart was stricken with divine love. The Catholic Church is the Church of God in all times and in all places, and God has not at any time left himself without a witness in the world, or abandoned his earthly child so far as to leave him without the comfort of His presence. There are mistakes, false conceptions, untruths in all forms of religion; have been since the world began; and our Christian religion in this nineteenth century enjoys no absolute immunity from them. But there are truths, saving truths, in all forms of religion, and herein I have tried to show how God is a tender and merciful father to all His children, how He intends to save the souls of all at last.

V.—In the same way I have shown that inspiration is not confined to any special race of men, or to any particular books, but is common to all races of men, and is found in the sacred books of all nations. God has spoken to men in every age, He has raised up his prophets in every place. If the evangelist John was divinely inspired to write his Gospel, so I am sure was Plato to write his *Phædrus*. If Paul was inspired to write his Epistles to encourage, warn, and urge men to endure hardship for God, so I am sure was the Buddha to preach and to teach his dusky followers the blessedness of an unselfish life 500 years before Paul was born. If the lyre of Hebrew bards was divinely strung in ancient time to sound the praises of the Most High, so I am sure was the voice of the sweet singers of these later ages: Mendelssohn, Haydn, Handel, and the rest, divinely attuned for the same high service. If the prophets of Israel were divinely inspired to speak for God to an apostate people, so I am sure the prophets of these later ages, Carlyle, Emerson, Ruskin, Channing, were divinely inspired to speak a word of warning, encouragement, rebuke, to our own day. David was inspired—so was George Herbert, so was Keble. The writer of Job was divinely inspired, and so was the author of the sorrows of Werther, and the depicter of the woes of Hamlet. Inspiration is not confined to one man or one set of men, or to one age. The spirit bloweth where it listeth, it breathes inspiration where it will, different in quality, different in degree; different in tone, different in visible result; but it is the same spirit of God that giveth to each one the diversity of gift, even as He will. Here again I see the universality of God's law. I see the catholicity of His church. I see the benignity and wisdom of His dealings with men. I have taught that inspiration is by no means confined to the

pages of the Bible. I have taught that the Bible is not one book, but many, not the product of one age, but of many; that it represents the growth of men's ideas of God, from the simple faith of a primitive age that believed God talked with men face to face, and walked with them in a garden in the cool of the day, to the sublime thought of Jesus, who worshipped God as our Father in Heaven, and taught his followers to worship Him in spirit and in truth. I have not attempted to disguise the fact that there are errors in the Bible—mistakes historical, scientific, moral; that it is a human book, with human imperfections of many kinds in it. I have, on the other hand, pointed out to you its many and surpassing excellences; its consciousness all through of the nearness of God to man; its simple directness of resort to him; the beauty and spiritual value of its psalms and prayers: its beautiful portrayal of how men in like case with ourselves, when in trouble and sorrow, sought the Lord if haply he might be found, and poured into his ear the burden of their grief, and cast themselves in penitence at his feet. I have shown how it portrays the noblest life ever man lived in the service of God and man, and how by its narrative of the life of Jesus it has bound men to it in humble and heartfelt gratitude to the end of time.

VI.—I have preached the beauty and holiness of the Christ-life. I have spoken of Jesus, not as a man of miraculous birth, or as performing miracles on earth, but as a man among men, doing good wherever he went, helping, teaching, exhorting; a true friend, a noble brother. I have spoken of him as a man of sorrows and acquainted with grief, a man tempted and tried as we are; as one triumphant over temptations and victorious over sin; and I have found enough to preach about from his simple, helpful human life, from his teachings and his example, without trying to enforce it by calling his reported miraculous powers to my aid. The miracles recorded of him at best are but records of wonderful deeds; they have not the slightest religious or spiritual value. If I could not believe in Christ without them I certainly could not believe in him by their aid. His teachings as a religious teacher are, and must ever be, most precious to me; his example must ever be most dear to my heart. The fact that the recorded miracles are chiefly miracles of healing, whatever substratum of truth may underlie them, I regard as an unconscious tribute to the character of a nobly humane and unselfish man. But in itself the record of his miracles has no inspiration; his gospel is glad tidings without them; they do not add one jot to his power as our religious teacher and spiritual guide. And so in my teachings I have said little about them, have let them sink into obscurity; but I have tried to portray Jesus in the simplicity of his noble and holy life; in the blamelessness of his pure soul; in the power of his word and teaching; in the strength of his faith and spirit. The value of the life of Christ as a helper of men will still remain when the churches have forgotten that he is part of a Trinity, and have forgotten the doctrine that his Father is reconciled to his weak and erring children through innocent blood.

VII.—And finally I have preached the Fatherhood of God, and in that Fatherhood the brotherhood of man; and I have taught that all men are destined to immortal life hereafter in their heavenly Father's home. I have never looked for any proof of human immortality in the bodily resurrection of Jesus. The bodily resurrection is an impossibility; flesh and blood cannot inherit the Kingdom of God. I have preached the immortal destiny of man from the needs of his own spiritual nature. In the light of his origin, in the light of his onward development, in the light of the natural power of his soul, I have sought to find the pathway to his future destination, and guided by the light I have preached to you immortal life. Immortal life for all; God is no respecter of persons. Saint and sinner, believer and unbeliever, heathen and Christian, are all alike His offspring. All must ultimately be saved in His good time.

I have taught the Unity of God. I believe the Trinity to be a hypothesis of the nature of God that will pass away in time, like the hypothesis of the flatness of the earth and its central position of the universe, and other exploded beliefs that for ages misled men and darkened their minds. All we know of Nature points to one law, one mind, one will; our souls feel a kinship to one Spirit; our hearts to one sustaining love. God is our Father; we are his children. To him alone we direct our prayer; Him alone we worship; in Him alone we trust for protection and guidance in this life; in Him alone we repose our hope for the life to come.

SUNDAYS ABROAD.—I.

BY THE REV. W. HARRISON.

A MINISTER when on a holiday naturally takes an interest in churches and religious services. When Sunday comes round he remembers his church and people at home, and his nature seems to cry out for what it has been accustomed to, for some communion with the living God. If he is a minister of a Liberal faith he is ready to turn into any

church, and engage in worship, whatever communion it may belong to. If he is the minister of a narrow church, and thinks that nobody can be saved outside of his creed, then he keeps away from a place of worship if he cannot find one of his own communion. Now, as I am one who believes there is some truth in all religions, and that no one religion has all the truth, I can, when necessity arises, worship in a church of any creed.

Sunday on the Continent is a very different thing from Sunday in England. Here the factories are stopped, the machinery is still, the chimneys are smokeless, the streets are quiet, and the shops are closed, and we should know it was Sunday even from the appearance of things. But if you waken some Sunday morning in Paris or Brussels you find nothing to remind you that it is Sunday. You find men at work building houses or mending streets; you find carts, cabs and omnibuses rushing about; you find the same number of railway trains rushing, the post and telegraph offices in full activity; you find the shops open in the public streets, while in the evening the theatres and places of amusement are in full swing. This is a general description of what is called a Continental Sunday. But there are exceptions to it. The Sunday is kept better in the Protestant than in the Catholic parts. And in places much frequented by English and American visitors most of the shops are closed in deference to their prejudices, or perhaps, what is more likely, because it is found hardly worth while to keep open. And all over the Continent there is a general tendency towards the English Sunday. Year by year more shops are closed, and less work is done. Even in Paris, the gayest city in the world, there are many more shops closed on Sundays than there were ten years ago. So that while many English people are expressing fears that our Sunday is fast drifting into a Continental Sunday, as a matter of fact the Continental Sunday is gradually becoming English. That is, it is gradually becoming English as far as cessation from work is concerned. But in amusement there is no falling off whatever.

It may be asked which Sunday I like best? I have no superstitious regard for the Sunday, and I believe what it is sinful to do on Sunday it is sinful to do any other day. But while I say this, I strongly advise the working men of this country to jealously guard our English Sunday. They should oppose every encroachment on its rest and peace. Discourage all unnecessary work. Refuse to have amusements which are purchased at the expense of the legitimate rest of any fellow man. I do not object to a pleasant walk on the Sunday; I have no objection to a museum or a picture gallery being open, where working men and their wives may have their minds interested in looking on the wonders of nature or art, provided that the attendants in charge are not compelled to work every other day of the week, and are not on duty every Sunday. But there I would draw the line. Work, of course, of some sort there must be; but let us minimise it and keep it within as narrow limits as possible. I must say I feel some disappointment when I knew that the political clubs of one or two Lancashire towns were kept open on the Sunday, not only for the reading of newspapers, to which I should have little objection, as it need not necessarily entail Sunday labour, but for the purpose of buying and selling intoxicating drinks. And I think if I were a working man member, quite apart from the question of teetotalism, I should try to get my fellow-members to impose a self-denying ordinance on themselves on that day, just as a protest against Sunday labour. I do not want a dismal Sunday, neither do I want a Sunday given up to amusement, and above all I do not want a noisy Sunday. I want it to be a day for worship, for rational entertainment, and for quiet and orderly recreation.

Well, now, having given an idea of what Sundays are like abroad, I want to tell a little of how I spent them when away from home. My first Sunday was spent at Aix-les-Bains. It is a beautiful town surrounded on all sides by high hills, some of them reaching the height of respectable mountains. There is a large lake a short distance away, which can be seen from the hotel windows. There are two large buildings given up entirely to amusements. Vocal and instrumental concerts take place every day in the buildings and in the gardens, operas or plays in the evening, while several rooms are given up to gambling. The rooms are magnificently furnished and brilliantly lighted, and in the afternoons and evenings the gaming tables are surrounded by crowds of eager gamblers, both men and women, and even young girls. Immense sums of money change hands in a few hours, and many stories are told of men and women who have been ruined here in a night, and have escaped from their misery by suicide. Sunday makes no difference with these places. There is more amusement and more gambling carried on on that day than on any other.

At all these places on the Continent where large numbers of English and Americans spend their holidays English Church services are held. Clergymen are sent out by a society in England to conduct these services, in order that English and American holiday-makers may have

their spiritual needs supplied. There is a pretty little English church at Aix-les-Bains, and when Sunday came I went with my companion to attend the service. Had there been a Unitarian place of worship I should have gone to that. Had there been no English Church I should have gone to the Roman Catholic service. I went to the nearest I could get to my own Church, though that nearest proved rather a long way off.

Considering the number of English and American visitors in the place there was only a small congregation. I should think there were 600 or 700 English and Americans at Aix-les-Bains, but only fifty or sixty found their way to church. I enjoyed the Liturgy as I always do, for though there are some expressions which I cannot use, yet the old familiar words express the common wants and utter the aspirations of most of us. But after the service comes the sermon.

I thought to myself what a number of things a clergyman might preach about to such a people and in such a place as that. He might have directed his hearers' attention to the goodness of God in providing those hot mineral springs to cure them of disorders brought on by ignorance or folly. He might have impressed them with the blessings God had bestowed upon them, in enabling them to come to a beautiful country and a genial climate, and how out of their abundance they might remember their poorer brethren—those who had to suffer at home. He might have uttered a warning against the wickedness of the place, and urged them, while taking the good that God had provided for them, to avoid the evil invented by man. But he did none of these things. He had a written sermon that he had brought with him from England, and which had not the slightest reference to the people or place where it was delivered. He only spoke for twelve minutes, and the sermon amounted to this:—"When God created man and placed him upon earth he made him perfect. But Adam—the first man—through disobeying God's commands, fell from his high estate, and not only corrupted his own soul but brought the taint of sin on all his posterity. To rescue mankind from this last condition God sent his only begotten Son our Lord Jesus Christ, the second person of the Trinity, to die on the Cross on our behalf. By this means a way of escape was found for man while God's justice was satisfied." Then we were told that we were all sinners, not because of any actual sin we had committed, but because we were Adam's children, and we ought to believe what he had been telling us in order that we might be saved. Then the benediction was pronounced, and all was over. When I was leaving the place I said to the friend who was with me, "Some of our critical Unitarians in England who complain of the poor sermons they get from their ministers ought to be made to listen to this kind of thing for a month." The Church of England contains some noble preachers—men who for scholarship, learning and eloquence would be ornaments to any communion—but never has it been my good fortune to meet with them among those clergymen I have heard of on the Continent.

HYPNOTISM IN PRACTICE.

ON Saturday, the 28th ult., I enjoyed the privilege of being present at the Woodside "Convent" while the Rev. Arthur Tooth, M.A., gave a demonstration of Hypnotism, with a view to showing the direction in which this influence of mind over another could be used to advantage. The audience was a representative one, numbering perhaps one hundred and fifty, and including several medical men, clergymen of different denominations, scientific investigators, and philanthropists. Mr. Tooth is an elderly man of attractive personality, with refined and somewhat ascetic features, reminding one in some respects of Cardinal Manning. His first words were of welcome to those who had come to inquire into facts which he was persuaded were of immense value to all who had the interests of humanity at heart. He rejoiced to welcome ministers who did not belong to the Established Church, and the more they cultivated the sympathies which they held in common the better for themselves and for the world. He did not pretend to be more than a novice in Hypnotic treatment. At present he could only present the heading and a few rough notes of a great chapter of Nature which it would certainly be possible to read in full some day. Most assuredly this mental treatment which received the name of Hypnotism was an appeal to Nature, and to Nature only; and he was convinced that we had by no means exhausted the great facts of Nature as yet. Two points he wished to impress upon his audience—(1) that sleep is a great restorative, and gives us an opportunity; (2) that the mind in a hypnotic condition is receptive and highly susceptible.

Mr. Tooth then proceeded to demonstrate his will power over some of the boys from his orphanage. One by one they were hypnotised by a word, a motion, a glance, and in a moment they were, to all appearance, sound asleep. The doctors applied every test they could

at various stages of the experiments, but were unable to find anything in the nature of deception. The action of the heart of a sleeping boy was raised or lowered ten or twenty beats at the will of the operator; and, while no one else could wake him, he was roused in a moment by a word from "Father" Tooth. And here let me say that I was struck by the unmistakable affection which the boys of the orphanage show for the clergyman who has devoted himself to their care. It was a pleasure to see the loving, trustful expression of their faces when they answered his questions; and it was plain enough that they, at any rate, did not feel that any harmful results had befallen them as hypnotic subjects. The boys were made to stand and walk, with their eyes wide open, though they saw no one but him; they shivered and looked blue when they were told it was a cold day, and puffed and perspired when told it was very hot. They sneezed at imaginary snuff, shaded their eyes from a hot sun, gathered flowers from a supposed garden, and toiled up a flight of stairs, at the bidding of their master. Placing half-a-dozen of the boys among the audience in different parts of the room, he went away for a few minutes, simply saying "You'll all sleep," and no efforts were successful in arousing them till Mr. Tooth returned and told them to awake. While they were asleep he told them that they were stung by bees, or were suffering from rheumatism, and after waking them they continued to imagine the pain until a touch from him sent it away. One boy was told under hypnotic influence to rub out some writing from the black board two minutes after awakening. When brought back to consciousness he was asked if any instructions had been given him, but replied in the negative; yet at the expiration of the two minutes he rose, as if by a natural impulse, and did what he had been told. A party of boys were made to laugh loudly, and then were suddenly awakened to find with surprise how foolish they were made to look. A boy, suffering from infantile paralysis, was operated on and made to walk quite naturally; and both Mr. Tooth and the boy told us how great an improvement had taken place under hypnotic treatment in a few months. Mr. Tooth believed that it was quite possible for even the physical structure to be affected by will power—a theory which a medical friend of mine who was present told Mr. Tooth he found difficult to follow. Perhaps the most striking experiment was when a boy was hypnotised and a decayed tooth was extracted by a member of my congregation, a well known dentist in Croydon, not a muscle of the boy's face moving the while. This, too, though he was surrounded by doctors feeling his pulse and closely watching for a sign of consciousness! When awakened it was some little time before the boy realised what had been done to him, and even then he seemed to feel no pain.

I have not attempted to describe all the experiments that I saw; but perhaps I have said enough to convince some that the question is worth looking into. Some experiments which I tried in thought-reading led me a few years ago to feel that a great field for investigation was open in regard to mental influence; and the interesting experience of last Saturday has confirmed me in this conviction. Perchance in this direction we may find a solution of the phenomena which have been made to do duty for Spiritualism; and I am quite of opinion that here is an explanation of so-called miracles and faith-healing, whether wrought by Father Mathew or by the Army of the Lord. Here, too, we may find light for guidance about the "miraculous" powers attributed to Jesus of Nazareth. One of the most striking occurrences of recent times is the conversion of Mrs. Besant from Atheism to a form of Pantheism which goes under the name of Theosophy, and those who have read her pamphlet will see what a great influence the facts of Hypnotism have had in effecting that change.

It will not do, at any rate, to ignore these striking facts that anyone can test for himself. Whether hypnotic influence can be exerted by many is as yet a problem to be solved. Mr. Tooth has shown that he possesses the power to a large degree, and in the alleviation of pain, the calming of mental disquietude, and even the cure of dipsomania, he has actually proved the efficacy of his mental treatment of disease. Here is a large field for beneficent activity. But on the other hand, I could not help thinking, when I saw the extraordinary power exercised by one man over a number of boys under his control, how dangerous such a power would be in the hands of a bad man. To make people do in an unconscious state that which they know nothing about when they awake may be an admirable thing if the operator is trustworthy and the motive is good; but I confess I shrink from the appalling thought of evil that might be worked by a vicious person with unholy wishes. One can only hope that such a person would from his very wickedness be incapacitated for such influence. But enough has been said to show that Hypnotism presents to us a problem which is by no means easy to solve.

Croydon,

C. J. STREET.

THE BURIALS QUESTION.

The *Pudsey Advertiser* of October 3rd had a leaderette which may be interesting in its bearings on the burials question, and as pointing to the need of still further reform before religious equality can be regarded as a fact:—

"It may interest some of our Armley readers to learn at least one of the benefits the inhabitants of Pudsey derive from having a consecrated cemetery. On Tuesday, on the occasion of the interment of the late Mr. William Popplewell, notice was sent to the Vicar of Pudsey, who is the spiritual head of the State religion there, giving all particulars as to date, time, and place where the ceremony was to be performed, and requesting his attendance or that of his appointed deputy. Neither one nor the other, however, put in an appearance, and, after waiting some time, the last rites of burial had to be administered by the Rev. H. Bodell Smith, Unitarian minister. The circumstance has naturally given rise to a good deal of public discussion, and the questions most frequently to be heard are—Why was not the vicar or his curate present? and, Will the Rev. H. Bodell Smith draw the fees which the vicar or his curate, had they been present, would have expected and got? Perhaps the Vicar will be good enough to answer these interrogations."

In explanation it may be said that there is a struggle going on at Armley between the majority of the ratepayers and the Church Party on the consecration of the cemetery. Concerning Mr. Popplewell's funeral at Pudsey, it may be said his grave was in the consecrated portion of the cemetery. The family of the deceased asked Mr. Smith to conduct a short service at the house, and had arranged for the ceremony at the cemetery to be performed by the vicar of the parish or his curate. Mr. Smith accompanied the funeral procession to the cemetery and into the episcopal building used for burial services. Neither the vicar nor his curate put in an appearance—neglect or oversight being the cause of absence—and at the request of the mourners Mr. Smith read the service in the building and at the grave side. The law is that a Dissenting Minister may read the service over the grave in an episcopal burial ground by giving forty-eight hours' notice, but does not give permission for any other than episcopally ordained clergymen to conduct any religious service in an Established Church building. Such a thing has never happened in Pudsey before; and people are asking:—Has Mr. Smith acted against the law? and, if so, is he open to any penalty? And how does the matter affect the vicar, legally?

EAST CHESHIRE CHRISTIAN UNION.

THE annual meeting was held at Dean-row, Cheshire, on Saturday, the 12th inst., and there was a large attendance at the ancient chapel. Luncheon was served in the schoolroom, and the business meeting was afterwards held in the chapel, the Rev. J. C. ODGERS, the pastor, presiding.

The SECRETARY (the Rev. Alfred Payne, of Stockport) read the annual Report, which, in a general way, was an echo of many of its predecessors. The task of sustaining our cause in the assisted congregations had been accomplished, but the Committee saw other fields "white unto harvest" to which they were still unable to apply the sickle. They strongly desired that wherever in the district there is a sufficiently large centre of population our liberal faith may be represented, and become a source of useful influence; but this cannot be until their financial resources are at least doubled in their amount. Details of each of the Mission stations followed. At each of them, Buxton, Congleton, Denton, Glossop, Macclesfield, Mottram, and the Potteries, good work had been done and improvements effected, and it appeared that a communication had been received from the secretary of the Missionary Conference, offering some co-operation should it be thought desirable to break new ground at Ashton-under-Lyne. On more than one occasion the Committee had considered and, indeed, made inquiries into this subject, but had not received sufficient encouragement to proceed; but in consequence of this communication it was resolved to give a more thorough investigation to the matter, and a sub-committee charged with that duty was now taking all available means of arriving at a decision, so that the nature of their report would greatly determine the action of the Committee in regard to that town. The report also contained a reference to Dr. Martineau's Organisation Scheme. During the year the Union has had to regret the loss of the Rev. J. K. Smith, of Flowery Field. The very earnest and cordial good wishes of the Committee went with him to the scene of his future labours at Belper. On the other hand, it had been a great pleasure to welcome into the district the Revs. R. H. Lambley, B.A., of Glossop, and F. Parnall, B.A., in the Potteries, W. Robinson who has been labouring at Nantwich during the year; and to continue to receive the assistance of Rev. W. Harrison, removed from Glossop to Staleybridge, as successor to the Rev. Joseph Freeston. The financial condition of the Union had been satisfactory, the balance in hand having been increased from £97 11s. 2d. to £100 10s. Of this balance, however, £45 was held for the Glossop account, being the

surplus that accrued from last year, when there was no minister. The general balance with which the present year began—viz., £52 11s. 2d.—had risen to £55 10s. 10d.; that was to say, on the general work of the Union there had been the small surplus of £2 19s. 8d. There was a new expenditure of £27 12s. 6d. The outlook for the future was serious. There would be many increased charges upon the funds in connection with the Missions, and an additional income of £50 would be required unless the year just commenced was to consume the balance of £55 10s. 10d. It was most important to retain this, as could the Union be assured of a sufficient income to meet its liabilities this balance would supply the means required for at least the commencement of new missionary work.

The TREASURER (the Rev. H. E. Dowson) added a few particulars in explanation of the accounts. They wanted to keep the balance in hand as a nest-egg for new work, and he was anxious to show that, in view of the facts, that the balance existed only in imagination—(laughter).

The Missionaries read the report of the work accomplished in their districts during the year, after which it was resolved that the reports be received and printed. The Rev. H. E. Dowson was re-appointed treasurer, and the Rev. Alfred Payne secretary, and a vote of thanks was proposed to the Rev. J. C. Odgers for taking the chair.

At the conclusion of the business meeting a religious service was conducted by the Rev. F. Parnall. The sermon was preached by the Rev. H. S. Tayler of Dukinfield.

The evening meeting was held in the schoolroom. Mr. Thomas Worthington presided, and there was a large attendance.

The Rev. R. H. LAMBLEY proposed, and the Rev. W. HARRISON seconded, a vote of welcome to the representatives of neighbouring Missionary Associations, to which the Rev. P. M. HIGGINSON (Manchester District Unitarian Association) and the Rev. J. P. SPEDDING (North East Lancashire Union) replied.

The Rev. H. E. DOWSON then spoke to the following resolution:—"That this meeting earnestly appeals to the churches in the Union for enlarged subscription lists and increased collections, in order that efforts may be made to extend our cause in towns within the district where it is not at present represented." Mr. Dowson, in a speech of great heartiness, said he was not at all downhearted about the Union. He referred with gratification to the work already done, and spoke hopefully of Congleton, where the Rev. Dr. Christien is about to settle. The Rev. ALFRED PAYNE, in seconding the resolution, advocated the enlarged subscription lists rather than congregational collections, which, he urged, were to a large extent dependent upon the weather. Other addresses followed, and a vote of thanks was passed to the Dean-row congregation for the efforts which they had made to entertain the Union.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

THE ROMANCE OF THE HYMN-BOOK.*

As soon as we leave off argument and take to worship we find ourselves on common ground with all sorts of people. The volume under notice illustrates this drawing together of minds of every shade of belief into the harmony of praise. The compilers are, or should be, orthodox, but long acquaintance with the aspirations of kindred souls whose varieties of creed are but as dialects in a common language has doubtless widened their sympathies, as it has sweetened their discourse. Mr. Welsh, who writes from Brondesbury, deals with the Psalter in a generally enlightened way, availing himself of the conclusions and interpretations of Robertson Smith and Canon Cheyne, as well as consulting the more Conservative arguments of Canon Fausset. An attempt has been made to render the book of Psalms intelligible and interesting, and in face of the modesty with which Mr. Welsh puts forward his historic settings of particular Psalms we cannot too rigorously contest the propriety of his conclusions. The general effect is luminous and informing.

We confess ourselves to have been much more interested, however, in reading the chapters of that part which deals with the Hymnal. "A hymn-book," says the author, "is a *miniature of the Church Universal*. It laughs to scorn the claims of any single Church to be the one true Church of Christ. It proves the true unity of Christians in spite of the absence of uniformity." "Even the Unitarian's yearning" is welcomed into the catholicity of this Universal Church. "When men sing hymns and offer prayers no one can tell their theological differ-

* "Romance of Psalter and Hymnal, Authors and Composers," By the Rev. R. E. Welsh, M.A., and F. G. Edwards, Author of "United Praise." Hodder and Stoughton, 6s.

ences," says Mr. Welsh in another place; and excepting, in regard to those oblique "sermons" and covert "articles of belief" which get into services as part of worship, few will trouble to dispute this large assertion. The passages which follow illustrate the mood in which the book has been composed. They are selected out of an embarrassing store of riches of this kind, and when we begin to quote it is difficult to leave off. Some sound comment is made concerning

CHILDREN'S HYMNS.

Until the days of Watts no hymn-writer seems to have recognised the need of hymns specially adapted to children. It appears to have been taken for granted that if the young were not able to sing ordinary hymns with interest and intelligence it was merely one of the disadvantages of youth which they must endure till their minds had developed. Meanwhile, the little folks must commit to memory the words of ordinary hymns, and discover their meaning by-and-by.

What a change since the days of Watts! To-day every Hymnal has its section for "The Young," and no Morning Service is complete without its hymn for the children. The benefit for the little folks is incalculable.

At first the hymns written for the young were solemn, dry, doctrinal, and threatening. They expressed sentiments impossible to any but wayworn travellers; weariness of earth, longing for Heaven, the passion of religious conflict. They embodied dogmatic theology which could, even if it were in its proper place in a hymn, be understood only by mature minds.

Still worse: they brandished punishment, death, and even hell before the eyes of the children. They sought to drive them from sin by a threat rather than win them to goodness by love. They could not but leave in young minds the impression of God as a sort of detective, with a gaol at His command; whereas hymns for the young should be like the young themselves—bright, happy, warm-hearted, winsome, inspiring.

Dr. Watts was the first to provide for the "lambs of the flock"; and we owe him a large debt for his contributions. But it is evident he was a bachelor and knew little of the real wants of children, in spite of his experience as a tutor in a family.

Here is a verse from one of his hymns meant for children; and how *wicked* is the representation given of the Gracious Father:

"What if His dreadful anger burn,
While I refuse His offered grace,
And all His love to fury turn,
And strike me dead upon the place?"

With reference to the sin of falsehood he puts these lines in young lips:

"The Lord delights in them that speak
The words of truth; but every liar
Must have his portion in the lake
That burns with brimstone and with fire."

Even more awful is the following:

"There is a dreadful hell,
And everlasting pains,
Where sinners must for ever dwell
In darkness, fire, and chains.
"Can such a wretch as I
Escape this cursed end?
And may I hope, when'er I die,
I shall to Heaven ascend?"

What can be said on behalf of putting these sentiments, however true, into a *hymn of praise*; and especially of putting them into *children's lips*? Well for the children if their love for sacred things can survive such a test!

Happily, some that Watts wrote were conceived in a more kindly vein; but such were limited in number.

In spite of the halo of respect which we throw around all we were taught at our mother's knee we cannot fail to see the comical side of such remarks as these in a hymn fixed in everyone's memory:

"Let dogs delight to bark and bite,
For God has made them so;
Let bears and lions growl and fight,
For 'tis their nature too.
"But, children, you should never let
Your angry passions rise;
Your little hands were never made
To tear each other's eyes."

Charles Wesley remembered the little ones; and is sometimes very happy in his lines, as in

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

Ann and Jane Taylor strove to meet the wants of child-worshippers. The latter received her inspiration in a peculiar way. "My method was to shut my eyes, and imagine the presence of some pretty little mortal, and then endeavour to catch, as it were, the very language it would use on the subject before me. If in any instances I have succeeded, to this little imaginary being I should attribute my success. And I have failed so frequently, because so frequently I was compelled to say, 'Now you may go, my dear; I shall finish the hymn myself.'"

The origin of Mrs. Luke's well-known children's hymn,—
"I think when I read that sweet story of old,"

is interesting. Mrs. Luke was one day travelling in a stage-coach, when the thought struck her to write something which would be suitable for use in the village school in which her father took an interest. As the coach rattled on its way she jotted down that hymn which has been lisped by infant voices in every land, making music on earth and joy in heaven.

Perhaps the funniest things done in a realm of literature, that does not naturally include a comic aspect, are the attempts to provide a special hymn for every occasion of life. George Wither (d. 1667) was ingenious enough to invent "A Hymn for House-Warming," "A Hymn whilst we are washing," and, most remarkable of all, "For a widower or widow delivered from a Troublesome Yokefellow!" It was quaint old George that sang also—

"Shall I wasting in despair,
Die because a woman's fair?"

a couplet which, with other indications, would go to prove that he might write a very spirited "song of deliverance" for any bereaved but not over-sorrowing mate. Among the curiosities of the Hymnal occur also some stanzas by Faithful Tate, the father of that Nahum Tate who, together with Nathaniel Brady, wrote the "New Version of the Psalms," so often found at the end of old church-service books, and who also put his hand to improving Shakespeare's *Lear* for the stage of Charles II. Faithful Tate singing to "Conscience" declares—

"And though my skin feels soft and sleek,
Scarce can I touch my chin, my cheek,
But I can feel Death's jaw bone prick
Even through my skin."

Mr. Welsh traces the course of British hymnody in a series of biographical sketches and anecdotes. Among the more modern illustrations we may quote the bitter rejoinder of Father Ignatius to a Lombard-street congregation who had joined devoutly in singing Watts's famous hymn on the crucifixion, "When I survey the wondrous Cross." The fervour with which they sang the words—

"Love so amazing, so divine,
Demands my soul, my life, my all,"

was shrewdly discounted by the popular preacher, who said when they had finished, "Well, I am surprised to hear *you* sing that. Do you know that altogether you only put fifteen shillings into the collection this morning?"

The history of hymn writers contains no sadder chapter than that which revealed the bigotry of the orthodox in connection with the volume of hymns, many of them comparable to any in the language for purity of religious sentiment and grace of expression, published by the late T. T. Lynch under the title of "The Rivulet." It was almost as much as a liberal minded minister dare to defend the claim of the book upon the sympathies of "Christians," so eager were those who arrogate to themselves that name to show that nearly the whole of the hymns might have been written by a Deist, and to stigmatise them as "Christless," &c. Lynch replied to his critics in a volume entitled "The Ethics of Quotation," by "Silent Long," the title-page bearing the biting words—

"Quote him to death! Quote him to death!
Hit him and hear not a word that he saith;
Shout and cry out, for this is the man
Out of whose spirit the 'Rivulet' ran.
What is his soul but a cauldron that brims
Over and over with poisonous hymns?"

Before closing this notice of a most fascinating book we must refer to the concluding part, which is by Mr. F. G. Edwards, and deals in a correspondingly interesting way with the lives and doings of the composers of church music. To this part we must, if possible, return in another notice; it is full of good things culled from various quarters, and we can promise the reader an enjoyable hour in its perusal.

SHORT NOTICES.

Wild Will Enderby is a story of the New Zealand diggings, not worse than many shilling books, and a good deal more innocent than some. The author, "Vincent Pike," seems to know his localities well, and rattles on as if he liked to. (Hutchinson, 1s.)

Messrs. Macmillan deserve well of all lovers of good literature for their wonderfully cheap sixpennyworth in *Westward Ho!* It is bound in paper, it is true, but the type, though small, is very clear, and an admirable portrait of Charles Kingsley adorns the cover. It cannot be complained that bad fiction has the cheap market all to itself when 248 pages containing one of the most spirited and healthy of stories in the language can be got at the price named.

Three Lectures on the Science of Language; delivered at the Oxford University Extension Meeting, 1889, by F. Max Müller.—This small book is little more than a hint of a wonderful and comparatively unknown science to most of those who heard the lectures. Few people have done as much as its author in insisting upon the importance of his subject, and in these lectures he cannot have failed to awaken

interest. They are emphatically suitable to those for whom they were written, and all students of philosophy and science should make a point of reading them. (Longmans and Co. 2s.)

She: the Interpretation, by Daniel.—This is an ingenious attempt by a very partial friend to explain Mr. Rider Haggard's book on philosophical grounds. "She-who-must-be obeyed" is abstract woman, Leo the type of abstract man; the torture-room is the abstract picture of man's mental woes; the Amahaggars are a type of refined worldliness, and their hot-pot the crown of the failure of success. Even that painful habit of introducing Bryant and May's matches and Gladstone bags at some critical moment is a type of the fusion of the new and the old. Following the plan of this pamphlet Mr. Haggard's admirers could weave, each for himself, philosophical romances by reading between the lines of his books; but even that enthusiasm will scarcely lift him into the higher circle of literary workers. (Burns, Holborn. No price given.)

Men and Women, by J. Platt.—Mr. Platt's book is very much more about women than men, and the writing of it was evidently prompted by the "Women's Suffrage" question. We heartily agree with him when he says "Woman's power for good or ill upon men and women, and through them upon society, is in co-operation with and not in opposition to man," and that she should "cultivate womanliness," and be the true life and guide of the home; but what can we say when he represents Mrs. Lynn Linton's article in the *National Review* of July last as the words of a "true friend" to women? Is it possible that there is no step between the screaming vulgar Women's Rights woman as drawn by her pen and the sweet domestic tyrant whose world is encompassed within four walls? There are many true wives and mothers who will remember the thrill of disgust with which that article inspired them, and who wondered from what class among the public women of the day Mrs. Linton could have taken her subjects. On shutting the book we feel that though Mr. Platt knows men much better than he does women the latter should read it, as they will find much good and earnest counsel. (Simpkin, Marshall and Co. 1s.)

The Pioneer for October contains four essays, of which the most important is the first. It gives an outline of the third and fourth books of T. H. Green's "Prolegomena to Ethics." The article on "Scientific Method in Literary Criticism" is also worthy of attention. (Allen. 6d. quarterly.)

The Contemporary Pulpit contains sermons by Dean Church, Canon Ainger, the late Paxton Hood, and the Rev. Brooke Westcott besides outlines by Dr. McLaren, Dr. Phillips Brooks, &c. We wonder if the Editor ever heard of Unitarian preachers in England? (Swan Sonnenschein. 6d.)

The Expositor contains an exposition of the Eighty-sixth Psalm by Canon Cheyne, done in his usual thorough manner. Professor John Massie tries to establish the "miraculous" character of the conversion of St. Paul; and Dr. David Brown furnishes a curious paper against the Neronian date of the Apocalypse. (Hodder and Stoughton. 1s.)

The Guild Messenger contains an account of American Guilds, Boston notes by Mr. G. E. Evans, and a discourse by the Rev. John Hunter on "What Must I do to be Saved?" The Annual Festival of the Guild is to be celebrated next week at Essex Church.

We have also received *Blackwood's English Grammar*, Standards III., IV., and V. (2d.)—*Wit and Wisdom*, No. 5. (3d.)—*Rescued from Perishing*—a Salvation Army tract.—*The Church of the Little Fawn*, a tender little poem, by W. E. A. Axon (reprinted from the *Manchester Quarterly*, July, 1889).—*The Tocsin*. (6d.)

UNITARIAN HOME MISSIONARY COLLEGE.—Mr. J. R. Beard, Hon. Treasurer, writes:—"The Rev. John Wright has, no doubt inadvertently, done an injustice to the Committee of the Unitarian Home Missionary Board by suggesting that they no longer propose to 'furnish to men who have already proved themselves capable of ministering to the people the opportunity of such instruction and practical training as may render them more efficient in carrying out the purpose to which they desire to devote their lives.' The Committee consider the 'provision of missionaries' as necessary as ever, and in the new rules which were accepted at the special meeting of the subscribers held at Manchester on Monday week, they (Rule VIII. C) made special provision for the admission of 'students of twenty-five years of age or upwards who have shown special aptitude for the work of the ministry.' Experience has shown that there is disadvantage in requiring all students, whatever their previous preparation, to take the whole course of tuition, and it is now intended that such students as are above referred to should be relieved from attendance on the arts curriculum, and should be admitted at once on passing their entrance examination to the theological curriculum set forth in Rule VI. I have found more than one of our friends that have overlooked the provision thus made for what we all regard as work of the first importance, and I therefore ask leave to bring it prominently before the notice of the public."

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

DID DAVID WRITE THE PSALMS?

SIR,—The article in to-day's *Inquirer* on "Some Results of Biblical Criticism" has, I am sure, greatly interested all its readers. There are, however, two or three things I would like to say in reference to the theory that David was not the author of the Psalms attributed to him. That David *did* write these Psalms I would not venture very strongly to assert; but the conclusion that he did not does not seem to be supported by sufficient evidence. The argument from the character of the man—that it was impossible for so great a transgressor to have written such beautiful and searching devotional poems is, I think, and have always thought, extremely weak.

To begin with, it is a pure assumption. It is similar in kind to the assumption that it was impossible for Shakespeare to have written what he did. If we did not know to the contrary we might quite as confidently assume that Francis Bacon did not write his Essays, and that Handel, who is said to have been a man of "coarse appetites," did not compose his oratorios.

In denying the Davidic origin of certain of the Psalms on the ground of David's character two important considerations seem to be overlooked. The first is that men are not always good alike or always bad alike, but that a season of badness is succeeded by a season of goodness, and this again by a season of badness in many a life. It may have been so in David's life, and his devout Psalms may have been composed in his good seasons, and his bad deeds committed in his bad ones.

The second is that David had not attained to the degree of ethical culture that his modern critics under the guidance of Christ have attained to. But he *was* as capable of devout feeling as they. The capability of devotional feeling does not grow in the same way as the standard of morals grows. It is as great in Abraham, who is so ignorant as to suppose that God demands of him the sacrifice of his son, as in the most deeply religious moralist of our own day. There can, I think, be no doubt that David, although he felt himself to be a great transgressor, never thought his transgressions so heinous as they appear to us. He never thought himself so sinful as to be beyond the reach of the pardoning mercy of God, and therefore the flaws in his character are in nowise inconsistent with there having been in his life periods of intense piety.

Chowbent Parsonage, Oct. 5.

JAMES KIRK PIKE.

VARIETIES.

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MARTIN RINCKART'S INSPIRATION.

THE long war with pestilence and famine had ravaged Eilenburg. Its remaining inhabitants were in despair.

Rinckart was sitting at his study window one day, watching the white snow which lay thick on road and roof, and threatened to deepen the people's distress.

"Suddenly the sound of a trumpet struck his ear. 'Just God,' cried the clergyman, 'more foreign soldiers; what will become of us? We have not enough to satisfy our own hunger; and now these foreigners will take from our mouths the last morsel of bread.'

"Again the trumpet sounded, and now much nearer than before. At the same moment Rinckart's faithful wife entered the room, and, in spite of her advanced age, came up to him with unwonted speed. 'You are sitting here, Martin, meditating, while out there—out in the street—all the people are hurrying and crowding round the horseman. Go and see what news the man brings. It must be something extraordinary, for the people are all rejoicing.'

"The old man now rose, and placed his little satin cap on his head. 'What will it be?' he replied, with a mournful shake of the head. 'The news of some victory, of some fresh bloodshed. When will the scourge be ended? When will men leave off murdering one another? The poor victims are equally to be pitied whether the trumpeter wears the Imperial or the Swedish uniform.'

"'You are wrong, Martin. It is a Saxon soldier, probably sent by our gracious Elector from his palace at Torgau.'

"Rinckart hastened to the door. He found the street all in a state of joyful excitement, the people fell weeping into his arms. For the trumpeter had brought the news that peace had been concluded on Oct. 24, at Munster, in Westphalia. He had been commissioned by the Elector to convey the joyful tidings to the Council and the University of Leipsic, and then to proceed to all the principal towns, to make known the great news everywhere.

"While the trumpeter, followed by the people, moved on; Rinckart returned to his study, and offered up a silent prayer of thanksgiving to Heaven. Then he opened his Bible, and his eye fell on the twenty-second verse of the fiftieth chapter of the apocryphal book of Ecclesiasticus, "Nun danket alle Gott, der grosse Dinge that an allen Enden." 'Now, therefore, bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to His mercies. He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.'

"Urged on, as it were, by an invisible power, he sat down at his writing table, and, as though the angel of peace who had at last overcome the demon of war were whispering in his ear, verse by verse the hymn of thanksgiving rose from the very depth of his heart:

"Nun danket alle Gott
Mit Herzen, Mund und Händen.'

"Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In Whom His world rejoices;
Who from our mothers' arms
Hath blessed us our own way
With countless gifts of love,
And still is ours to-day.'

And as he wrote the last line a soft melody seemed to strike his ear. Again he took up his pen, and in a few minutes he had committed to paper the air so simple and so wonderfully inspiring.

"The horseman had meanwhile dismounted, but the inhabitants of the town, full of joyful emotion, gathered in front of the Pfarrhaus, and waited for their minister. He came out to them in his clerical robes, and in earnest words the venerable man praised Providence for their deliverance; then with all his flock he knelt down, and drawing from his pocket the hymn he had just composed he began to sing it. For the first time the new-born tune sounded from the lips of the old man, and when he ended those present, deeply moved and grateful, surrounded their faithful minister, and grasped his hand."

The famine was ended, the strain relaxed; but the prolonged suffering and struggle had left him in shattered health, and within a year he was buried amidst the raining tears of the devoted population.—(*Romance of the Psalter and Hymnal*.)

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OBITUARY.

MISS CLARA MARIA CLARKSON OF WAKEFIELD.

THE death of this lady on the 9th inst. has caused a keen sense of personal loss to her relatives and friends, and also to the wider circle of those with whom she has long worshipped in Westgate Chapel. She is the third member of the Clarkson family who has passed away during the last ten months; but though she had reached her seventy-ninth year she was still far behind the others in length of days. She was the daughter of Mr. Benjamin Clarkson, of Alverthorpe Hall and Flanshaw Hall, two residences which are closely connected with the heroic times of the ejected clergymen. These two buildings, picturesquely situated on opposite sides of a valley, were the scenes of many noteworthy incidents in the lives of Oliver Heywood and others of the famous "Two Thousand." It is remarkable that two of these, Mr. Hawksworth and Mr. Swallow, died at Alverthorpe Hall and Flanshaw Hall respectively, within twenty-four hours of each other, one on the 23rd and the other on the 24th of November, 1667. It is gratifying that these two buildings will still be in the hands of those who can fully appreciate other historical associations.

In her earlier days Miss Clarkson's influence and usefulness in Westgate Chapel and Sunday school were invaluable. Retaining her freshness of feeling and sympathy to the last, she was a generous helper and prudent counsellor to many, and her good deeds will long be remembered with grateful affection. Her religious faith was strong, clear and reliant. Among her closest friends were several who differed widely from her in belief; but she could respect their opinions and feelings, and where there could not be agreement there was always warm friendship and harmony of feeling.

She was buried with every mark of respect in the Westgate Chapel graveyard on the 11th inst., the Rev. A. Chalmers being assisted by the Rev. W. Blazeby of Rotherham in conducting the funeral rites. Last Sunday a memorial service was held in the chapel, when appropriate reference was made to her past helpfulness and strongly marked qualities of mind and heart.

THE REV. W. G. TARRANT'S lecture in the course on "The Beginnings of Christendom" will not be delivered next Wednesday, owing to the meetings of the Provincial Assembly at Essex Hall.

UNITARIAN HOME MISSIONARY COLLEGE.—The Tate Scholarship, rendered vacant by the resignation of Mr. Richard Lyttle, has been awarded to Mr. John H. Heatherall.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

ESTABLISHED 1842.

LONDON, OCTOBER 19, 1889.

FREE RELIGIOUS TEACHING AT THE UNIVERSITIES.

THE opening of Mansfield College at Oxford this week is an event well worthy of notice. It means that a great advance has been made towards the state of things for which all wise men have longed, when variety of religious opinions shall be no bar to the fruitful intercourse of religious workers. The distinguished Masters of Colleges that met on Tuesday to congratulate the Nonconformist founders of Mansfield showed, not only by their presence, but in the frankest expressions, a spirit truly catholic. The old ideals of a Church limited to professors of one strictly defined creed, and of a University whose benefits belong only to such a Church, have given place to others more in accord with the principles of Christian charity. The mistake of two hundred and twenty-seven years ago, to which reference was made by Dr. RAY PALMER, who represented Yale University, is acknowledged no less by wise Churchmen than by Nonconformists themselves. The tendency of development sets in the direction of Free Religious Teaching at the Universities. Whatever practical difficulties beset the introduction of any College like Mansfield, or like Manchester New, it cannot be denied that their presence in the midst of the older institutions will be a visible reminder of the new tide in the affairs of the higher national education. Churchmen and Dissenters, orthodox and heterodox, are henceforth to recognise each other's right to offer to the students at the University whatever results have rewarded the industry of their professors. Some restrictions, avowed or implied, still remain. Manchester New may still be for years the only College that imposes no fetters on its professors, and extracts no pledges from its students; but already the light of liberty in theology has dawned in the halls of Oxford. Drs. JOWETT, HATCH, CHEYNE, and DRIVER are representatives of no restricted school of thought; their sympathies, and those of many of their colleagues, are distinctly of a broad and inclusive character. They recognise, to use the words of the Master of Balliol, that as the "sects," or, rather, "families," of religious thought in this country begin to know each other better, "so also the points of agreement grow larger and larger, and the points of disagreement less and less." This sentiment is the sure preparation for the greatest possible freedom in religion, not only in the Universities, but in the nation at large.

Our congratulations blend with those of all classes of thinkers in bidding "God-speed" to Mansfield. With deep respect to its honoured Principal, and "something more than kin" binding us to our brethren of the Congregational churches, we offer our tribute of thanksgiving over the success that has thus far attended their work. Its full importance, of course, remains to be proved. If its future realises the large and liberal promises made, so to speak, by its sponsors this week, its promoters will deserve well of the generations to come. It would be well-nigh impossible for a narrow spirit of exclusiveness to prevail among professors whose very appearance at the University is due to the growth of nobler principles. Much stress was laid upon the "Evangelical" character of the churches whose memory and interests are most cherished by the founders of Mansfield. It may possibly occur that sympathy with the Evangelicalism referred to may become so intense in a future leader of the college that a less generous disposition towards other schools of thought may be developed. If, however, we rightly perceive the trend of the more potent life of the Congregationalists there will be even less danger of such a reaction in the future than now. The young men who are pressing forward are characterised by far other than an exclusive spirit. They must see to it that no charge of "heresy" shall be permitted to interfere in this country, as it has in America, with the free expositions of their teachers.

Meanwhile our readers have to remember their own particular share in offering to the University students what, in their opinion, is the most precious truth of GOD. Liberty to teach is valuable; but to teach truth is better than to idly extol one's liberty. Manchester New College is already beginning its work,

modestly, indeed, at Oxford. For some time it must be content to be in obscurity, and even when it emerges in turn like Mansfield, and rears its head among the Halls of Oxford, it can hardly expect to receive as much notice from the University world. However obscure its surroundings, it will contribute, we are persuaded, no inconsiderable wealth of knowledge, and it will impart no insignificant spiritual impulse to such students as will attend its lectures and services. We watch its new departure with peculiar sympathy; and while the crowd cheers, cap in hand, at the launching of the larger vessel, so well equipped for a journey which we also trust will be most prosperous, we look for our own tiny venturesome barque with wishes that cannot easily find words. God-speed them both—the College founded by the Independents, and now set handsomely on its way, and the College representative of the Old English Presbyterians, which, almost unseen, puts forth in its wake.

A FAMOUS SCIENTIST.

DR. JOULE has passed away at Sale, Manchester, after a life of seventy years full of services to his generation. He was from boyhood incapacitated by bodily weakness from taking a share in the more active work of his day; but in his case, as in many another, mind triumphed over matter, and he achieved greater victories in the studio than fall to the lot of most who go into the rough battles of the world. His name is better known to students than to others; but on account of the importance of his discoveries in their bearing on modern conceptions of the Universe he deserves more than a passing mention in the columns of a religious newspaper. To say he defined the laws existing in relation to heat and other forces, or that he first established what is known as the "mechanical equivalent" of heat, is a statement the significance of which is less apparent to the mind of the general reader than to the specialist. Everybody, however, will readily see that there is a great difference between the ancient conception of the world, with its series of apparently independent "forces," and that to which, largely by the investigations of JOHN DALTON's famous pupil just dead, and by the splendid reasonings of Sir GEORGE GROVE, the mind of man has at last been led. It is no longer open to us in strictness to speak of "forces." There is but One Force of which all manifestations of energy in physical nature are modifications. Proteus-like, this One Force assumes now one form, now another, and as it passes through its changes loses nothing of its magnitude. The significance and suggestiveness of this grand generalisation must be apparent to all. The mind of man has been guided by modern naturalists to conceive of one series of growths in the world of living things; and to pass behind the phenomenal into a contemplation of the one Purpose associated with the One Force, that dominates the mighty progress of nature. It remains for the religious teacher to nourish the thought that there is no impassable chasm between what is finest in man's soul and that Eternal Being to whom we attribute the sway of the Universal energy.

MAKE USE OF OUR LITERATURE.

THE present time is by far the most favourable of all the year for the diffusion of our ideas among the people. The holiday season is fully over for the vast majority, and a spell of good solid work is before them. In most large towns there is little difficulty at this season in attracting large numbers to hear discourses expository of our views. A series of hearty services and sound, well-prepared sermons will usually meet with considerable success in winning the attention of strangers just now. There is a disposition after the long summer evenings have gone to draw naturally into one or other of the churches on Sunday evenings. Men associate again with greater zest in their clubs and debating societies. In short, the opportunity of spiritual seed-sowing are most frequent when the material harvest has just been gathered in. Our columns have lately been abundantly supplied with reports of harvest services, and in every case it is observed that larger congregations have assembled on such occasions. The attractions of special music and floral and other decorations have much to do with this increased attendance; but so also, we believe, has the personal interest awakened by the employment of members and friends of the Church in the services themselves. Practically-minded pastors and committee-men should profit by their experience, and, without unprofitable running to and fro after novelty, avail themselves of such means of keeping their services bright and inspiring as are in accord with a sense of the dignity of public worship. From reports which reach us privately we gather that in many of our churches and chapels a determined effort is being put forth to make this season a notable one in our

history. Young and old are alike imbued with a feeling of responsibility, and while they vary in the intensity of their hopes for visible success our workers are eagerly entering upon their share of the labours of the great Church. If anyone has been holding back the example of such brave spirits must shame him. It is time to be up and doing.

The special point to which we would direct attention is that suggested at the head of these remarks. When you have persuaded your neighbour to attend service you owe him something more. Perhaps he is of orthodox training, and he brings with him a host of prejudices and misunderstandings. The most eloquent and discriminating discourse will not clear away these mists from his mind all at once. There is something almost pitiful in the way in which the enthusiastic worker cannot understand why his friend is not absolutely convinced on hearing the Unitarian preacher for the first time. It is forgotten that the "plan of salvation" according to the Unitarians, simple as it is to them, is by no means so readily grasped by a mind that has been trained to the use of a few set formulas about "trusting to the blood," and "leaving it all with Jesus." There is a great deal of informing to be done in order to lift such a mind out of the unnatural and unhealthy mood that dimly acquiesces in such phrases, and the vigorous life that pushes upward into wider knowledge of the truth of God, and into conformity with its laws. The minister must be aided by others. Sometimes there are wise and prudent men and women in the congregation who will dare to advise and confer with inquirers. Invaluable are all such workers, and they will be the first to acknowledge the value of our literature in lightening their task and making easy the way of understanding for one who is groping towards the light.

But whether such personal help is available or not, there is always at hand, or might be, a store of books, tracts, leaflets, and other printed matter suitable for every kind of inquirer. Few amongst us realise the abundance of such available material. The excellence and point of some of these books and tracts cannot be surpassed. If a mind is anxious to understand the true bearing of Scripture on religion there are scores of tracts dealing with the subject in a sympathetic way. If, on the other hand, there is a want of appreciation of religion in any form, we have books and pamphlets dealing with the grounds and principles, as well as with the need for religion. Unitarians themselves are sometimes ignorant of the wealth of teaching waiting for acceptance and use. If the leaders of churches would take this matter in hand at this season they would themselves be in many cases the gainers. There should be a stock of books, &c., at every church, not mouldering away in some neglected cupboard, but constantly drawn upon for discriminating distribution to visitors and in the district. It is by these means that the ideas for which we stand will spread, and those who work in its cause will be confirmed in the faith.

We would close by briefly mentioning a few most useful publications which have come under our own notice. The Rev. C. F. BISS's "Unitarian Argument Restated" (to be had of Miss SHARPE, 32, Highbury-terrace, N.); the Rev. J. PAGE HOPPS's "Confession of Faith;" the Rev. FRANK WALTERS's tract on "The Bible;" the Rev. R. A. ARMSTRONG's "Man's Knowledge of God," have all proved very serviceable in the work of the present writer. Will those who know of others which they can confidently recommend from their own experience send particulars, and thus direct the efforts of our workers in making the best use of our literature?

"THE UTMOST LIMIT OF NON-SUBSCRIPTION."—The Rev. E. S. Anthony, M.A., writes:—"You have explained your reference to the freedom of the Antrim Presbytery as meaning that the candidate for ordination is not obliged to make any doctrinal statement, although an opportunity is afforded him of doing so if he wishes. But this is exactly the practice of the Remonstrant Synod of Ulster, so that the Presbytery of Antrim does not stand alone in this respect. In the Remonstrant Synod the question is put to the candidate in the following terms:—'Do you desire for your own satisfaction, or that of the members of this congregation here assembled, to say anything further with regard to your views of Christian doctrine, or to make any statement in relation to your purposes in entering upon the solemn work of the Gospel ministry?' [Here the candidate, if so disposed, is to make his statement.] The explanation of 'anything further' is that in former times there were three questions of a distinctly doctrinal character, requiring belief in God, in the Scriptures as containing a divine revelation and in the divine mission of Jesus Christ; but these were abandoned so long ago as 1863, and since then the Synod has adhered to the principle of absolute non-subscription.

NOTES AND NEWS

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DR. ANDERSON has given up the key of Tooting Chapel at last.

Two millions of children are enrolled in the Band of Hope Union.

OVER 200 Baptist Churches in New York State are said to be "pastorless." How many are sheepless?

THE Salvation Army has a new periodical devoted to rescue work, and entitled *The Deliverer*.

At the Ethnographic Congress, Paris, M. Albert Réville discussed the monotheism of Israel, its character and origin.

A STATUE of the Rev. Hugh Stowell Brown has been erected in front of his chapel at Liverpool.

ESSEX HALL.—On Friday last the members of the Students' Association held an opening soirée.

CENTENARY celebrations are proposed in honour of Father Mathew and of John Howard.

A SERIES of lectures on "National Life and Thought" is being delivered on Sunday afternoons at South-place Institute.

TO-MORROW is "Children's Sunday" among the Wesleyan Methodists. They number nearly a million scholars on their books.

MR. GARRETT HORDER's new book, "The Hymn Lover" (an account of the rise and growth of the English Hymnody) will be published on Nov. 1 by Messrs. J. Curwen and Sons.

WESTMORELAND has but one prison, viz., at Kendal; there are eight officials and thirteen prisoners. The Prisons' Board intends abolishing it.

"I MERELY throw out the idea," said a troublesome arguer to Dr. Coghlan. "Well," said the latter, "that is about the best thing you can do with it."

THE Particular Baptists are to be amalgamated with the general body of Baptists, and "all institutions denominationally promoted," are to be designated as "Baptists" only.

WE are glad to see the Rev. J. Page Hopps has issued his sermon on "The Real Jesus" in a separate form, suitable for wide distribution. Good seed here for earnest sowers!

EDITED by Donnelly? A new edition of the Hebrew Bible is to appear, in which it will be shown that the name of God is found in the Book of Esther, *but in acrostic form*.

PROFESSOR SAYCE thinks that a seal found in the Delta of the Nile, with an inscription *leshalom Yirmeyahu*, may be an actual relic of the prophet Jeremiah.

DR. TALMAGE's church is burned down. The doctor's sermons have always been of the nature of pyrotechnic displays. The best piece was left for the last.

A TECHNICAL COLLEGE has now been started in South Kensington "for the training of gentlewomen in the domestic arts." Laundry, hairdressing, book-keeping, and upholstering are among the subjects taught.

WHITTIER is described by a recent visitor as a "tall, handsome old man, white-haired, ruddy-cheeked, with a bright smile and a kindling eye, and clad in Quaker garb." He lives in a small cottage at Amesbury, Mass.

THE Rev. H. P. Stokes, of Wolverhampton, tells of two young couples, canal people, married by him in 1887, who actually came to him at his house some time afterwards in order to effect "in an orthodox and regular way" an exchange of wives.

THE autumnal season sustains its evil reputation among miners. A colliery explosion at Longton has, it is thought, cost fifty lives. A recent report led us to hope that these terrible disasters had been conquered by knowledge and caution.

WE have considerable sympathy with the object of the meeting presided over yesterday week by the Bishop of London; but why was not Stewart Headlam allowed to speak? Does anybody imagine that he would defend sheer wickedness?

A SERIES of Broad Church services for earnest thinkers is being held at the Co-operative Hall, Manchester. It should be known to earnest thinkers that services of that kind are held in Cross-street Chapel, Manchester, as well.

A LECTURE on "Muhammadanism" delivered at South-place Chapel, Finsbury, by G. W. Leitner, LL.D., has been published in pamphlet form with appendices. It will doubtless serve to awaken interest in the subject treated, and may clear away some prejudices, but a complete and connected view of the subject must be sought elsewhere.

WHY does the colour wash out of a "touraco's" feathers when the rain falls, was the problem of a correspondent to a daily paper this week. Like Charles II.'s problem about the globe of water being lighter when the gold fish was put in, the solution is a denial of the "fact." "There are more false facts in the world than false theories," says a standard medical authority.

OUR attention has been directed by a courteous correspondent to a mistake in a paragraph in our issue of the 5th inst. relating to the article in the *New Review* by Mr. John Burns. It was stated that Mr. Burns found a good deal of "pure cussedness" among "the men," but the men referred to were not the strikers as assumed in the paragraph. It was "the directors" who were so characterised by Mr. Burns.

A PRINCIPAL of a well-known northern Nonconformist college said to one of our friends last week, "Ah! it's a grand thing you have gone to Oxford!" He looks for a "quickenings of the pace" among the Congregationalists at the university in consequence of M.N.C. being there. It may be added that in the opinion of this authority Dr. Drummond's "Philo" places him at the head of living theologians in England.

THE week's obituary includes Dr. W. Joule, the scientist; Lord Fitzgerald, the celebrated Irish lawyer; Sir Daniel Gooch, Chairman of the Great Western Railway Company; Stafford Allen, the veteran Quaker and Abolitionist; Rev. Owen Jones, Welsh Calvinist Methodist, eminent in Welsh literature; the Rev. John Kilner, D.D., Wesleyan Methodist Missionary; Sir C. W. Sikes of Huddersfield, an active promoter of the Post Office Savings Bank System.

THE committee of the Sunday Lecture Society have decided to give, during the winter, twenty-one lectures in St. George's Hall, Langham-place, on Sunday afternoons at 4 P.M., as in former years, beginning on October 20 with a lecture from Dr. Alfred Russel Wallace on "The Origin and Uses of the Colours of Animals," with oxy-hydrogen lantern illustrations. To be followed by lectures from Mr. John M. Robertson, Mr. Arthur Nicols, Mr. Charles Cassal, Dr. Andrew Wilson, Professor Percy Frankland, and Sir R. S. Ball.

If dissenting newspapers chose to answer a fool according to his folly there would be some rough language, and perhaps texts from Revelation in this week's papers. The organ of the Ritualists thinks it decent to say that the scriptural designations of the Church are the Messiah's Kingdom and the Bride of the Lamb. "On the other hand, the Congregationalist theory, when examined closely, shows that if it were the scriptural model, we should certainly have as its types, not a kingdom and a single bride, but a group of republics (not even federated) and a harem of concubines."

READERS may remember that at the close of last year Mr. Muddella opened the Tate Free Library, Lambeth, the founder (Mr. Henry Tate, of Streatham) having laid out about £6,000 on the site and building. Another interesting circumstance was the opening of another free library at Norwood, the founder being (we believe) Mr. Frederick Nettlefold. The *Library Chronicle* says:—"The success of the Lambeth Free Libraries has astonished many people. The libraries were recently closed for a week for cleaning, and when the day of opening arrived it is reported that the doors of each building were besieged by hundreds of people eagerly waiting for their supply of intellectual food, or stimulant as the case might be. Not only so, but all day long the people came pouring in for the same purpose. At West Norwood 1,148 volumes—or about one-fifth of the whole stock—were taken out in the course of the day, and at the Tate Library the number of books given out in the course of the day amounted to 1,009. The *Library* says Mr. Tate has promised £16,000 for the erection of a library building for the Liverpool University College, and we hear Dr. Longstaff has promised £2,500, in addition to his previous benefactions, towards the Wandsworth Free Library on condition that other £1,400 is raised to clear it of debt.

MORE important than the rights and wrongs of the Historic Episcopate which occupied some attention at the Congregational Union was the question treated in Mr. Albert Spicer's able paper on Christian Economics and the Land Question. Mr. Spicer holds that the cause of poverty, the cause of starvation, the cause of monstrous want in the very centres of wealth is mainly that the people have been disinherited from the land, and that what was once a trust has become absolute property. He believes that the only remedy is gradually to re-impose on the value of all land a large portion of the taxation of the country, and simultaneously to withdraw an equal amount from that now imposed on the results of labour. "It will be found, too, that as we increase taxation on land values, land will be cheapened, so that land now unoccupied will be thrown open for occupation; land uncultivated or cultivated in an inferior way will be used for higher purposes, because, under a system of taxing the actual selling value of land, it would not answer the purpose of any owner to keep it for purposes lower than that for which it was suitable. With the natural redistribution of population which would follow, a state of prosperity will be produced all over the country, of which we know but little at the present day." Mr. Spicer's main doctrines are those of Henry George, but modified—not by the eighth commandment, it is only a slander to say that Henry George wishes to repeal that—but modified by an English sense of the continuity of history which is a principle always more or less ignored when not explicitly set aside by the American lecturer.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

THE Council met on the 16th inst., at Essex Hall. The President (T. Chatfield Clarke, Esq.) took the chair at half-past two. There were also present:—Dr. L. M. Aspland, Mr. H. Epps, Mr. A. J. C. Fabritius, Mrs. Garrett, Mr. H. R. Greg, Miss F. Hill, Mr. M. P. Manfield, Rev. T. L. Marshall, Miss M. Martineau, Mr. F. Nettlefold, Miss Preston, Mrs. J. T. Preston, Mr. H. H. Stannus, Rev. R. Shaen, Rev. R. Spears, Rev. C. J. Street, Miss M. L. Tagart, Rev. W. G. Tarrant, Miss Teschemacher, Mr. S. S. Taylor, Mr. N. M. Taylor, Mr. I. M. Wade, and Rev. W. Carey Walters.

The minutes having been confirmed, the Secretary read a letter from Mr. E. Ellis, acknowledging a vote of condolence conveyed by the Secretary to Mrs. Cooke, of Guildford, on the decease of her husband.

The Secretary then read the

REPORT OF THE EXECUTIVE COMMITTEE.

(*Japanese Mission—Missionary Lecturer Scheme—McQuaker Trust, &c.—Essex Hall Year Book.*)

The Committee regret to report the decease of Mr. Henry Pinnock, a newly-elected Vice-President, and member of the Council. His letter accepting the appointment expressed great interest in the work of the Association, and the pleasure with which he looked forward to the meeting from time to time with other members of the Council.

New Members.—With the Annual Report of 1888-9, which was posted to all our subscribers to the number of 1,257, and to 363 other known Unitarians, 1,620 copies in all, an appeal was sent explaining the new rule of membership, and urging the claims of the Association for general support. Further steps will be taken by communication with all our congregations to bring this appeal under their notice. It may therefore be reasonably hoped that the New Year will begin with a considerable increase to our numbers.

Legacies.—The Committee report with pleasure that the Treasurer has received a donation of £100 from Mrs. Code, of Marazion, Cornwall, in fulfilment of the wishes of her husband, the late Theophilus Code, Esq., and also the sum of £450 from the executors of the late Miss Dunkin, of Southampton, being a legacy of £500 left by her, with the expression of her desire that the Association will not overlook the interests of the Southampton congregation in the grants made to Churches needing help.

Japan.—Since the resolution of the Council directing the Committee to consider the best means of forwarding the work of the Mission to Japan undertaken by our American brethren, and in aid of which a second contribution of £50 has now been sent, the Committee have had the pleasure of an interview with the Rev. M. J. Savage, who had been deputed by the Rev. A. M. Knapp to explain the nature of the work in progress in Japan and his views as to the means of ensuring its success, Mr. Knapp not having himself been able, as he had hoped, to visit this country to interest the English Unitarian public in this benevolent enterprise. Mr. Savage impressed upon the Committee the importance (1) of giving British sanction to the work, making it in every sense international, and not simply American, by some public expression of English endorsement and sympathy; and (2) of at least one English missionary being sent out to labour in this field in co-operation with Mr. Knapp and the two other American missionaries now being appointed, one of whom was to go at once with him on his return to Japan.

With reference to the first point, the Committee placed in the hands of Mr. Savage, as he desired, the resolution passed at the last Council meeting, signed by the President and Secretary, for such use in Japan as Mr. Knapp might think advisable.

Respecting the second point, the Committee are happy to state that the Rev. H. W. Hawkes, of Liverpool, who has already visited Tokio, has offered to go out, as Mr. Knapp wished him to do, and the Committee feel that no better missionary could be found, though he does not wish to assume the name, but only desires to stand by the side of Mr. Knapp as his friend and helper. Mr. Hawkes wished to go entirely at his own expense; but the Committee felt that the Association ought at least to defray the expense of his passage out, which he estimated at about £40. They are gratified to learn that Mr. Hawkes has been prevailed upon to accept this expression of sympathy with his devotion and zeal. The Committee trust by diffusing information as to the extraordinary opening for Unitarian work in Japan to awaken sufficient interest in it to justify the hope that other able men also will volunteer their services, and that they may be put in possession of the means of sending them out.

Missionary Agent and Lecturer.—At the last Council the Committee were instructed to report to the present meeting on the feasibility and details of the scheme for the appointment of a missionary and organising agent, and they present accordingly, 1st, a scheme of work which may be assigned to such missionary agent, and 2ndly, their view of the feasibility of the suggested appointment.

1.—His special duty shall be to put himself in communication with any congregation to which he may be delegated, with a view to arouse

and increase the spiritual and practical work of such congregation, to preach if desired, to confer with its Committee as to existing or new agencies, to endeavour to unite the members, and to increase their interest in the general work, and to stimulate their zeal and devotion.

2.—He shall use every opportunity to extend his inspection of congregations, especially such as receive grants from the Association, in the district where he may be thus engaged.

3.—He shall initiate where it may be deemed advisable, whether in old or new districts, People's Services, as well as courses of lectures on Unitarian Doctrine, to be conducted either by himself, or with the help, if obtainable, of other ministers, it being his business to lay out the plan of such services or lectures, and to make all necessary arrangements.

4.—He shall make a point of inquiring into the state of the trusts of each congregation, and taking counsel, if necessary, with the Trustees respecting them.

5.—He will make out lists of the friends in each district who might be asked to join the Association, and to assist in any way in Unitarian work and endeavour, and to visit them as far as possible.

6.—The Missionary would act under the directions of the Executive Committee through the Secretary, and it should be made a rule that he shall give to the Committee a monthly report of his work.

With regard to means, the congregations desiring his visits or assistances should be expected to defray, at least in part, the necessary expenses. But it being presumed that the salary of the Missionary could not be less than £300 per annum besides expenses, on the general question of the feasibility of the appointment of such missionary and organising agent the Committee recommend, in view of the financial condition of the Association, that a special fund should first be raised to cover the outlay for salary and expenses prior to any appointment being made.

The McQuaker Fund.—The proper method in which to administer the large fund left by the late Mr. McQuaker for the promotion of Unitarianism in Scotland has occupied much of the attention of the Committee, and, 1st, grants have been made to congregations not self-supporting in such a way as they trust will tend to stimulate, rather than hinder, their desire to become independent of external aid; 2ndly, a beginning has been made in the work of publishing and circulating literature specially suitable for Scotland; and, 3rdly, encouragement has been given for missionary lecturing and the holding of Peoples' Services by the respective ministers. An appointment has also been made of a missionary lecturer to work in the large towns in Scotland after the manner indicated in the testator's will. Arrangements have been further resolved upon for the delivery of short courses of Unitarian lectures by some of our leading ministers in the University towns of Edinburgh, Glasgow, St. Andrews, and Aberdeen.

People's Services.—Special Services for the People have been resumed in Ipswich, with excellent promise of success. A new effort is to be made this year in the Hulme Town Hall, Manchester. Encouragement has been given to applications for help in other places, and the Committee earnestly hope that in the large centres of population this most effective means of reaching the artisan classes will not be neglected.

Carlisle.—The Committee report with pleasure that the building of the new church at Carlisle is rapidly approaching completion, and that the opening may be expected before the close of the year. It is still hoped that it may be opened free from debt.

Deputations.—At the meetings of the Protestantenvond of Holland, to be held at Deventer, October 22nd and 23rd, the Association will be represented by the Rev. R. Travers Herford, B.A. It is now several years since a representative could be sent in response to the cordial invitations from our friends in Holland, and the Committee are glad that Mr. Herford has consented to undertake this duty.

The Rev. H. Ierson was deputed to attend the recent meetings of the Northumberland and Durham Association at Newcastle-on-Tyne. He reports most favourably on the excellent spirit of zeal and devotion with which the trying work of that district is being carried on. Mr. E. Capleton was deputed to represent the Association at the meeting of the North Midland Association, on the 15th of October, at Nottingham.

American Conference.—An invitation was received for the appointment of a delegation to be present at the important meeting of the National American Conference in Philadelphia, Oct. 28 to 31, and though they have not seen their way at the present time to respond as they would have wished to do to the invitation, they desire to express their sense of fraternal interest in the excellent work which is being carried on in America in liberalising the Christian thought of the time, and of the effective and admirable manner in which this great end is promoted by such gatherings as the one about to assemble in Philadelphia.

Hymnal.—It was reported to the June meeting of the Council that the Book Committee had been requested to examine the collection of hymns which had been made under the direction of the former Committee. They have now to state that the compilation was approved of, and that the work of editing this new hymnal for publication is now nearly completed.

Books and Tracts.—Since the last meeting, besides making grants of books to ministers and students and public libraries, the Committee have forwarded for distribution, by special request, 11,700 tracts. Of these 3,500 have been sent for Postal Mission work to various parts of the country. Under the able direction of the Central Postal Mission in London this branch of work is being carried on with great success.

Year-Book.—It has been resolved to issue a Year-Book similar in

form and character to that which has been published for many years by the American Unitarian Association. When the Committee became aware that the *Unitarian Almanac* was not to be issued this year by the Rev. James Black in Manchester, they felt that the time had come for the publication of a Year Book by the Association, and the authorisation was given to one of their number to prepare for and edit such a work, to be in good time for the coming year.

Provincial Meeting.—The usual Autumnal Meeting of the Association is to be held this year in Edinburgh. On Sunday, October 27, sermons will be preached in St. Mark's Chapel, on behalf of the Association, by the Rev. Frank Walters, of Newcastle, and on Wednesday, October 30, there will be a soirée in the Freemasons' Hall, George-street, and a breakfast and Conference on the following morning. It is arranged that the members of the deputation shall visit the aided Scottish Churches before their return to town.

The PRESIDENT stated that the proposals of the Committee concerning the *Year-Book* had been met by the Rev. R. Spears in a most kindly way, and that gentleman was willing to receive £20 for the copyright of the *Unitarian Almanac*. It was proposed that the new publication should be called *The Essex Hall Year-Book and Unitarian Almanac*.

The Rev. T. L. MARSHALL, as editor of the original *Year-Book*, thirty years ago, expressed his full sympathy with the suggestions made, and endorsed the President's high opinion of the way in which Mr. Spears had met the sub-committee, of which he was a member.

The Rev. R. SPEARS said his printer had already purchased a new fount of type for the *Almanac*, and no doubt this would be remembered when the work was given out to be printed.

Some conversation took place concerning the best form of the *Year-Book*, the general feeling being in favour of the pocket-book form.

The PRESIDENT then referred to the death of the late Mr. Henry Pinnoke, who was a zealous supporter of Unitarianism in the south of England. He would, without formal resolution, express, as he felt he might with the Council's concurrence, their sense of the high worth of the deceased gentleman, and their regret at so soon losing his services after his recent enrolment as a member of the Council.

The PRESIDENT having moved the adoption of the Report as a whole,

The Rev. T. L. MARSHALL, in seconding the Report, referred to the Home Missionary Lecturer Scheme. He thought it was a good scheme; but several missionaries would really be needed for the work planned out. He thought funds would come in if good men were found for this work, which was so eagerly looked for by many friends. He was afraid the Japanese Mission would not be so successful as some sanguine minds might imagine. The Indian experiment had been attended with failure, and he thought there was no sufficient evidence to enable them to go forward with any confidence into the Japanese field. He complained of the absence of any tangible results from the work hitherto done by the Rev. A. M. Knapp. We want our funds at home for work much more needed.

The SECRETARY read extracts from Mr. Reynolds' letter of introduction of the Rev. M. J. Savage to the Committee, showing that there is much confidence in America in the missionaries whom they are sending out. They are only anxious to send out the best men, and so avoid the failures spoken of by Mr. Marshall. Extracts from Mr. Hawkes's letters were also read, thanking the Committee for encouragement, and expressing good hopes for the Mission. There was no doubt Mr. Hawkes would exercise a most valuable personal influence on the Japanese, and a vote of sympathy of the Council with his work would be welcomed by him.

Mr. N. M. TAYLER moved, and the Rev. R. SPEARS seconded, a resolution of goodwill to the Mission and to Mr. Hawkes. Mr. Spears said that he had had personal intercourse with Japanese, and gathered that there was a real desire to learn more about Unitarian Christianity.

The Rev. C. J. STREET said the Report of the American Association showed that there was more evidence in favour of the Mission than Mr. Marshall supposed. Our work was to leaven the life of the Japanese people with the higher ideals of our faith.

The motion was carried.

A vote of cordial sympathy with the American Unitarians was, on the President's motion, seconded by Mr. Wade, ordered to be sent to the Conference about to meet in Philadelphia.

The Council then considered the scheme for a Missionary Lecture-slip contained in the Report of the Executive Committee.

The adoption of the scheme having been proposed by the President, Dr. ASPLAND expressed his objection to the plan of always raising special funds when new work was entered upon. He believed it would be far better to spend the money they had in hand if the object were a really good one, and they would be sure of support from the Unitarian public. He proposed an amendment to leave out that part of the Scheme,

This was seconded by Mr. J. T. PRESTON.

The Rev. W. CAREY WALTERS maintained that the best way of utilising the funds of the Association would be in fostering existing churches and enabling them to carry on their work with more hope and energy.

A long discussion ensued, in the course of which Mr. I. M. Wade, Miss Hill, the Rev. R. Spears, Mr. R. Greg, Rev. C. J. Street, and Messrs. F. Nettlefold, N. M. Tayler, and H. Epps expressed opinions mostly in favour of some such movement as that indicated in the Scheme. In the end the following resolution was adopted, on the motion of Dr. Aspland, seconded by Mr. N. M. Tayler:—"That the Council approve of the suggested appointment of a missionary agent, and refer it to the Committee to carry the same into effect at such time and in such manner as they think fit."

Extracts from a letter by Bishop Ferencz to the secretary were read, and the meeting terminated after a two hours' sitting.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE meetings of this Association began on Monday evening, when a service was held in the High-pavement Chapel, being conducted by the Rev. E. D. P. Evans. The sermon was delivered by the Rev. Jos. Wood, of Birmingham.

The annual general meeting was held on Tuesday in the High-pavement Schools, Nottingham, of the North Midland Presbyterian and Unitarian Association, under the presidency of Mr. ALFRED ELSE, of Leicester. There were also present:—The Rev. J. Page Hopps, the Rev. W. Agar, Mr. G. Gibbons, and J. Banbury (Leicester), the Rev. J. D. Priestley Evans, the Rev. J. Williams, and Mr. Freeman (Loughborough), the Rev. E. I. Fripp, B.A., and the Rev. J. E. Birks (Mansfield), Mr. Paul Lebeter (Ilkeston), the Rev. W. Lloyd and Messrs. T. Noddall, W. C. Saunders, and J. Longdon (Newark), the Rev. W. W. Robinson (Gainsborough), Mr. E. Capleton (representing the British and Foreign Unitarian Association), Mr. J. Jackson, Mr. C. H. Smith (Derby), the Rev. J. Harwood (Nottingham), the Rev. E. R. Hodges, Mr. W. Lewis, Mr. W. Gill, Messrs. C. G. Broomhead, W. Freeman, B. Dowson, A. Kime, William Lewis, J. E. Birks, William Kimpson, E. F. Cooper, R. Enfield, G. D. Hughes, W. Hugh, and W. R. Hamilton (local secretary).

The CHAIRMAN having opened the meeting,

The Rev. J. HARWOOD read the report of the committee of ministers and delegates. They had much pleasure in stating that the work of their churches in the North Midland district had been steadily pursued during the year, and except in one or two cases with satisfactory results. At the present moment there was not a single vacant pulpit in the district, and it was a long time since such a statement could be made. There were no ministerial losses to record since the last report, while, on the other hand, the Association had the pleasure of welcoming the Rev. J. Kertain Smith, who had become the minister at Belper, and the Rev. E. D. Priestley Evans, who had taken charge of the congregation at Loughborough. The Committee were glad to announce that the congregation at Boston had resumed its connection with the Association, from which it had been severed for several years. The attempt was made some time ago to create a more satisfactory state of affairs at Lincoln, two members of the Committee having been requested to pay a visit to Lincoln, and their report just received contained valuable suggestions. The arrangement described in the last report between Ilkeston and Christ Church, Nottingham, had been continued during the year. From the first it was understood to be a temporary expedient only, and thanks to the valuable help of the laymen who had assisted in conducting the services at both places, and also to the assiduous labours of the Rev. E. R. Hodges, the experiment had, so far, been more than justified by its results. The time, however, was close at hand when, for various reasons, it would become necessary to review the circumstances, and possibly take some fresh departure. Pending the report of the special committee that were appointed at the Leeds National Conference on the organisation of their churches, the Committee had not considered the possibility or desirability of introducing any complete scheme. They had, however, taken two steps which they trusted would strengthen the interest felt in their scattered congregations. In the first place, they had appointed several of their members to sit, one on the Committee of each congregation that received assistance from the Association. The suggestion came originally from one of these congregations, and had since received the cordial assent of all the rest. No jealousy, therefore, on the part of the congregation of external interference need be apprehended; while, on the other hand, it was clearly understood that the sole object of the Association was to keep itself fully informed of the circumstances of the churches which it assisted, and to tender to them greater

sympathy and counsel than was otherwise possible. Acting upon a suggestion of Dr. N. B. Odgers, the Committee passed the following resolution:—"That, with a view of bringing about that closer federation of our churches which is now generally recognised as desirable, and of securing a mutual interest in their welfare, and in all the objects which they had in common, the secretaries be requested to obtain information with regard to all trusts and endowments connected with the congregations that are comprised within the North-Midland Presbyterian and Unitarian Association." In accordance with this resolution, all the congregations in the district had been invited to furnish returns containing particulars of all the trusts and endowments connected with their chapels. Nothing was further from the desire of the Committee than to indulge any inquisitorial spirit, but they wished to prevent, in the future, the alienation of trusts which had several times occurred in the past for the lack of available information. There might be a legitimate difference of opinion as to whether endowments were a good thing or not; but there could be no two opinions that where they were already in existence they ought not to be sacrificed through indifference, neglect, or yet more discreditable causes. Reference having been made to the necessity of guarding against reaction in regard to public education, and also to the death of the Rev. Robert Shenton, the Committee concluded by saying that the work of the Association was limited only by the resources placed at their disposal.

Mr. E. F. COOPER then presented the balance sheet for the past financial year. With a balance of £49 5s. 6d. brought forward from last year the receipts amounted to £336 9s. 1d., and the expenditure to £292 19s. 9d., leaving a balance of £36 9s. 4d.

The CHAIRMAN moved that the report of the Committee and the treasurer's balance sheet be printed and circulated in the district. He thought the Association was to be congratulated on the points touched upon in the report. He might mention that a number of detailed reports had been received from different congregations which were, on the whole, of an encouraging character. Some particularly good work was being done at Boston by not only establishing a library in connection with the chapel, but also by starting a kind of institute, where lectures could be delivered by men of eminence. He also referred to the commendable efforts which Mr. Hodges and the laymen of Christ Church had been continuing in regard to Ilkeston. He believed they had been doing a very good work for Ilkeston, and also for themselves. He was sorry to hear, however, that the result had not been so satisfactory with regard to Mr. Hodges' own congregation as might have been wished. A man could not be in two places at once, and therefore there was a certain amount of unsatisfactoriness to those people who liked to see their stated minister at his post every Sunday. If that feeling continued he was afraid they would be doing as the Rev. Hugh Price Hughes put it, "coddling the saints instead of 'collaring the sinners.'" He did not think a healthy feeling would prevail in Christ Church if that condition continued. The next point he referred to was that mentioned in the report respecting endowments and trusts. He believed that an amount of information had been received from the churches in the district, and conceived it might prove a very useful thing. Of course, as trustees died fresh trustees had to be appointed, in order to keep up the continuity of the trusts, because if they were neglected, as they were likely to be in small places, they might be lost. In committee he had been obliged to criticise the report sent from Newark, on the ground that the information was rather meagre and unsatisfactory. He was afraid that might be said in regard to some other cases. He hardly felt satisfied with the position they were taking up with respect to the establishment of new congregations in populous towns. He did not mean spreading in small villages, but in places with great populations. The obstacle of doing anything in that way was the financial difficulty. He would like to see an effort made to plant new Unitarian congregations in towns where they had no congregation already. They should not act simply on the principle of the defensive. If they could get a large hall in a great town and let the people know what they were going to do they would soon fill the hall.

The Rev. E. I. FRIPP seconded the proposition, which was agreed to.

On the proposition of Mr. S. BOURNE, seconded by the Rev. E. P. BIRKS, the Rev. Joseph Wood, of Birmingham, and the Rev. E. D. Priestley Evans were given a vote of thanks for their kindness in undertaking the service the previous evening.

The following officers were elected on the proposition of Mr. KIMES, seconded by the Rev. WILLIAM AGAR:—President, Mr. Benjamin Dowson (Nottingham); auditor, Mr. A. Paget (Leicester); treasurer, Mr. E. F. Cooper (Leicester); secretaries, the Rev. James Harwood and Mr. J. T. Perry (Nottingham); and the following acting committee:—Rev. J. K. Smith (Belper), Rev. G. Evans and Mr. Johnson Pearson (Chesterfield), Rev. J. Birks and Mr. C. H. Smith (Derby),

Mr. H. Atkins (Hinckley), Rev. J. Page Hopps (Leicester), Mr. E. W. Enfield, Rev. E. I. Fripp, Mr. J. E. Birks, and Mr. J. Harrop White (Mansfield), Mr. Saunders (Newark), Mr. S. Bourne, Mr. Else, Mr. R. Enfield, Mr. Jesse Hind, Mr. H. Godson, Mr. C. Woollen (Sheffield), and the Rev. Lawrence Scott (Manchester).

Mr. DOWSON moved, and the Rev. E. R. HODGES seconded, a vote of thanks to the laymen for their kind assistance in conducting services at Christ Church and Ilkeston.

The Rev. J. PAGE HOPPS having supported the resolution it was carried.

Mr. G. D. HUGHES acknowledged the vote of thanks.

The Rev. J. PAGE HOPPS proposed a resolution welcoming into the district the Rev. K. Smith and the Rev. J. D. P. Evans.

Mr. ENFIELD seconded the motion, which was agreed to.

A resolution welcoming Mr. R. Capleton as representing the British and Foreign Unitarian Association was adopted on the proposition of the Rev. W. LLOYD, seconded by Mr. LEWIS, and Mr. CAPLETON in reply spoke of the extended usefulness of the Association during the last decade. During the last ten years there had been five new congregations formed in London, and he calculated that a thousand souls who eight years ago knew nothing of Unitarianism were now subscribers to their Churches.

The Rev. W. W. ROBINSON proposed a vote of thanks to the President, Mr. Alfred Else, and to the secretaries for their services during the past year, and to the High-pavement Chapel congregation for its hospitality in entertaining the delegates.

This was seconded by the Rev. J. PAGE HOPPS, and carried.

The Chairman, the Rev. JAS. HARWOOD, and Mr. HAMILTON acknowledged the vote.

The members of the Association then partook of luncheon together in the adjoining schoolroom.

In the afternoon a well-attended Conference took place on "An Experiment in Relation to the Communion Service," a report of which will appear in our next issue. A soirée, attended by some 500 persons, was held in the evening in the Albert Hall. The above report has been very courteously forwarded by the *Nottingham Daily Express*.

SHORT REPORTS.

ALTRINCHAM.—The *Chronicle* says:—The marriage of the Rev. Frank K. Freeston, formerly co-pastor at Dunham-road Chapel, Altrincham, and now pastor of the Cairo-street Chapel, Warrington, to Miss Maud Mary Dunkerley, daughter of Mr. Charles Chorlton Dunkerley, of Hurst Dale, Dunham Massey, took place on Tuesday afternoon, Oct. 8, at the Dunham-road Chapel, Altrincham. The father of the bride has for many years been a generous supporter of the Unitarian cause, and in the work of the various institutions connected with the church he has taken a personal interest. In Sunday-school affairs Miss Dunkerley has been a valued helper, and from all the members of the church she has won the highest regard. Before Mr. Freeston's appointment to Warrington he was co-pastor to the Rev. J. E. Odgers, M.A., of the Dunham-road Chapel, and in that capacity his labours were highly appreciated by the congregation. The bride was the recipient of a large number of presents, including a birthday book from the scholars of her Sunday-school class, a biscuit box from the school, and a toast rack from the mothers' meeting. On Monday night the teachers and some of the scholars of the school were entertained by Mr. Dunkerley at Hurst Dale.

ASHFORD (KENT).—Four Churchmen and three Nonconformists were elected on the School Board last week. The sixth on the list of successful candidates was the Rev. A. J. Marchant, Unitarian.

BELFAST.—The first ordinary meeting of the Rosemary-street Mutual Improvement Association for the present session took place on Oct. 14 in the lecture hall adjoining the Church of the Second Congregation, when a lecture was delivered by the President (Rev. J. C. Street) on the work by Mr. Edward Bellamy, entitled "Looking Backward." There was a large attendance of members. Mr. W. J. Roche occupied the chair, and briefly introduced the proceedings. The Rev. J. C. Street, who was very warmly received, gave an interesting summary of the book in which Mr. Bellamy pictures a Socialist paradise existent in America in the year of grace 2000.

BIRMINGHAM: OLD MEETING.—The winter's work is now in full swing. The Rev. Jos. Wood has given the opening lectures of a series on "The Bible" on Sunday evenings to very large congregations. The course is to continue to the end of the year. The annual meeting of the social Union took place on the 2nd inst., when Miss Caddick gave a Paper on "Travels in Palestine." Classes are held every evening except Saturday.

BOLTON.—The Rev. A. Farquharson preached on Sunday evening to a crowded congregation on "Mrs. Besant as a Theosophist." He said on the whole he rejoiced in that lady's change of opinion, and commended her devotion to truth.

BRIDPORT.—The anniversary sermons of the Unitarian Sunday-schools were preached on last Sunday week, the Rev. R. L. Carpenter, B.A., officiating in the morning, and the Rev. H. S. Solly, M.A., in the evening. A scholars' service was conducted in the afternoon by the Rev. J. Davies, M.A. On the Monday evening following the annual teachers' tea and business meeting was held in the Girls' Schoolroom, the Rev. H. S. Solly presiding over a large assembly. Mr. F. W. Matterface, Treasurer of the Sunday-schools, spoke encouragingly of their outlook, and appealed for increased subscriptions to maintain the efficiency of the schools. The Rev. J. Davies, M.A., representing the Mutual Improvement Society; Mr. W. Matthews, the Cricket Club; Mr. J. T. Male, the Band of Hope; Mr. T. Male, junr., the Social Union Class; Mr. F. Matterface, the Shakespeare Society; Mr. G. Abbott, the Singing Class; and Mrs. Solly, the Dorcas Society, spoke cheerfully of the healthfulness of their respective societies. Miss Colfox read an appreciative and useful Paper on "The Elder Scholars and the Church." The Rev. R. L. Carpenter, Messrs. W.

L. Matthews, T. Male, senr., W. W. Male, G. Abbott, and others joined in discussing the Paper. The usual votes of thanks being accorded, the meeting closed with a hymn.

BURY.—Harvest festival services were held last Sunday. The chapel was very prettily decorated with fruit, flowers, vegetables, &c. Two excellent sermons were preached by the Rev. E. S. Anthony, M.A. (Minister of the chapel). The services were fully choral. Mr. C. Baldry (organist) presided at the organ, and was assisted by his son (Mr. E. Baldry) with the cornet, and Mr. A. Bailey with the violin. There were good congregations both morning and evening. The offertory was in aid of the Bury and West Suffolk General Hospital.

CARDIFF.—The Rev. Owen J. Jones, who is giving a course of sermons on the subject, summing up the net results of the late "Church Congress" in this town, said they point in the direction of a wider development of the Church's social mission, and show progress "in greater candour of thought and in fuller application to life; in the frank and earnest confession of the problems of to-day, and not in foregone conclusions that they are 'infidel ideas' of modern artisans or dilettante agnostics. It is a diversity of ministration that shall be the test of the Church of the future, when all ranks of faithful, truthful thinkers and workers shall own the 'one spirit'; when each in his own order, the prophet and philosophic thinker, the ardent humanitarian parish organiser, and the hard-headed, hard-handed children of noble common toil shall gradually 'close up' to find themselves all in holy alliance."

DROMORE.—The church having undergone complete renovation was reopened on the 6th by special services, attended by crowded congregations. The Rev. D. Thompson (pastor) opened the morning service, and the venerable Rev. S. C. Nelson delivered the sermon, in which he referred to the kindly spirit animating many who belonged to different churches. He adverted to the welcome he had received at his own ordination, in 1825, from the then Lord Bishop of the diocese (Dr. Saurin), who spoke of retaining the sympathies of his Huguenot ancestors; from the enlightened and kind parish priest of that day (Dr. McConville), who compared the different denominations present to the leaves of the shamrock springing from the same root, and pointing to the same heaven—the ordination being on St. Patrick's Day—and from the Calvinistic minister, who promised co-operation, and continued to render it in every good work. Although from absolute blindness he was unable to see those before him, Mr. Nelson said he learned from Mr. Thompson that the edifice was thronged, not only by his own flock, but with many of all denominations around, who came to testify their readiness to assist, as they had often done before, in contributing what was required for the renovation of the house of worship. He rejoiced in the continued manifestation of this spirit, and trusted that they would ever be found in spirit and in purpose one with Christ as he is one with God. Mr. Nelson's sermon occupied an hour in delivery, and was received with rapt attention. In the evening the Rev. A. Gordon, M.A., preached. Collections were made for the reduction of the debt, the total including donations amounting to £117 13s. 4½d.

GELLIONEN.—The debt upon the chapel has been wiped off, thanks to the energies of the late minister, the Rev. W. J. Davies. The congregation, in appreciation of Mr. Davies' services, held a special farewell meeting, when Messrs. J. Lloyd and Isaac Hopkin, on behalf of the church, presented him with a valuable metronome and silver pencil. The new minister is the Rev. J. Fisher Jones. There is a balance of £10, which will most likely be used in removing the present stable and repairing the churchyard.

GLOUCESTER.—On Sunday last harvest services were held and collections made in behalf of the Infirmary. There were large congregations. The Rev. J. Macdonald preached in the morning on "The Garden—a Reverie," and in the evening on "The Good and Evil Effects of Private and Public Charities." The chapel was tastefully decorated by Messrs. Joyner and Keeping, Mrs. Macdonald and Mrs. Robinson. Plants, flowers, fruit, &c., were sent by Mrs. W. E. Price, of Hillfield, Mr. and Mrs. Croxford, Mrs. Burge, Mrs. Robinson, Mrs. Halliwell and Mrs. Goldsmith. Anthems and special hymns were admirably rendered by an excellent choir, under the efficient guidance of Mr. Keeping, the choir-master, and with the assistance of the organist, Miss Higgs. On Monday, September 23, the usual annual treat was given to the choir, when a goodly company spent a most delightful day in visiting Chepstow, Quintern Abbey, and Penneoyle. At dinner the Rev. J. Macdonald moved a vote of thanks to the members of the choir and to Mr. Keeping for their voluntary services during the year, and also to Miss Higgs, the chapel organist. This was seconded by Mr. Bache and carried, when Mr. Keeping gracefully replied. During the past few weeks Mr. Macdonald has delivered special discourses on "Despair," a poem by Lord Tennyson, "William Blake, Poet, Artist, and Mystic," "Social Conditions and Social Aims," and "The Gospel according to Jesus Christ." Great need is felt here of the proposed new schoolroom, and it is hoped that a generous public will before long enable the committee to realise this object. At present the subscriptions amount to £650, over £450 of which has been subscribed by the congregation, but the work will not be commenced until £1,000 is raised.

GORTON.—The Brookfield Mutual Improvement Society commenced work on Tuesday evening, Oct. 1. The opening lecture was delivered by G. D. Hicks, Esq., B.A., the former secretary. He took for his subject "The Theory of Descent," and dealt with the question in a very able and masterly manner. The lecture was illustrated by diagrams, specimens, and microscopes, and was listened to with great interest. At the conclusion of the lecture, on the motion of the President, the Rev. Dendy Agate, B.A., seconded by Mr. W. A. Green, a cordial vote of thanks was passed to the lecturer. Mr. Hicks briefly replied, and an inspection of the various specimens and microscopes brought to a close one of the most successful meetings the Society has ever known.

HALIFAX: NORTHGATE-END CHAPEL.—On Sunday the annual choir services were held. In the morning the Rev. Charles Voysey's "Service of Praise and Thanksgiving" was sung; the evening service was largely musical, consisting of special anthems, hymns, and organ solo, all carefully rendered under the direction of Mr. A. Wilson. The Rev. F. E. Millson gave a very appropriate sermon at the morning service on "The Children's Place in Worship"; in the evening a very interesting sermon on Anthems was given, with the history of the subject from its earliest days of the Antiphon to our own time, together with a sketch of its use in public worship. The collections (in addition to the special subscriptions) realised £8 6s. 1½d. A presentation of books has been made to Mr. J. Arthur Pearson, a former teacher now studying at the H.M.C. The School Committee have arranged for the reading and study of the Rev. W. C. Gannett's "Childhood of Jesus," and for courses of study for the examinations of the Yorkshire Sunday School Union. The Elocution Class opened with a lecture by the Rev. F. E. Millson on "Astronomy."

HINDLEY.—A service of song, entitled "Praise for Harvest," was given at the celebrations on the 6th inst., the connective readings being given by the Rev.

P. Vancesmith, M.A. The music was very effectively rendered. Collection for Sunday-school realised £5.

IPSWICH.—The second Popular Service was held on Sunday afternoon. The hall was crowded, many being unable to gain admission. Choruses and solos were given, and the Rev. T. B. Broadrick preached on "Practical Religion." The chapel was also crowded in the evening, when a similar service was held.

LEIGH.—On Sunday last two special services were held in the King-street Chambers. The Rev. C. C. Coe, F.R.G.S., of Bolton, preached both afternoon and evening. There were large congregations, especially in the evening. Miss Grundy and Mr. Parkinson ably assisted in the singing. Mr. Holland presided at the organ, which was a gift from Mrs. Peake, of Atherton. It consists of one open diapason (metal), 8 feet; two stops, diapason (wood), 8 feet; and three principals (metal), 4 feet. It is a charming little instrument, and fills the room with harmony. Collections were made, realising over £5.

LIVERPOOL: SERVICES FOR THE PEOPLE.—The committee of the District Missionary Association, in view of the serious disadvantages connected with the use of the Rotunda Theatre, have abandoned it for the present as the scene of their operations, and have arranged to hold popular services during the winter months in the Bootle County Hall. Bootle on the shore side borders on the great north docks, and there is a large working-class population, the borough numbering over 50,000. The services are to be held regularly on Sunday evenings. In addition to the usual advertisements a large number of cards have been distributed throughout the borough, announcing the services as "conducted by Unitarian ministers," and with the following note prefixed to the list of preachers and subjects of address:—"These services will be held in no spirit of hostility towards any existing churches. They are intended especially for those who are attached to no Church, and those who are inquiring into questions of Theology and Practical Religion." At the end of the hymn-papers, which are printed from week to week, a note is added as to the Postal Mission. The first service, on Sunday Oct. 6, was conducted by the Rev. R. A. Armstrong, who gave an address on "Faith in the Living God." There was an attendance of from 300 to 350, sufficient to make a good congregation, and avoid the feeling of a half-empty hall. The singing was extremely hearty, and there was marked and earnest attention to the address. But it was evident that the poorer class of working people had not been attracted in any numbers. More may come in time, and in any case the gospel of freedom and reverent faith is preached, which is needed by all alike, without distinction of class or worldly position. The service on Oct. 13 was conducted by the Rev. W. H. Drummond, whose subject was "A Free and Open Church." Neither the attendance nor the spirit of the service fell below that of the previous week.

LIVERPOOL: HAMILTON-ROAD.—On Sunday last the Sunday-school anniversary services were held morning and evening, fair congregations attending. The Rev. Felix Taylor, B.A., minister, conducted, and delivered appropriate sermons for the occasion. Special hymns were sung by the scholars with nice style. The church was tastefully decorated with plants, evergreens, flowers, and basket of fruit, the latter being taken to the Homœopathic (Tate's) Hospital. Collections for the school funds were made, and realised the sum of £4 10s.

LLANDYSSUL.—The Rev. W. J. Davies, who was taken so seriously ill on his way to the Aberdeen meetings, where he was to do duty as the appointed preacher, has so far recovered that he was able last Sunday to catechise the Cribin Sunday-school at Llynrhdydowen, and to preach at Llandyssul in the evening. His installation meetings, which were postponed for a fortnight on account of his illness, will take place next Tuesday, when services will be held at the three chapels under his charge. All the Cardiganshire ministers will take part, and in addition Professor Philemon Moore, B.A., of Carmarthen College. Mr. Davies has recently passed the following examinations in music of the Tonic-Sol-Fa College, viz., the matriculation examination, the first stage staff notation, the second grade staff notation, and the first stage in harmony analysis.

LONDON: ESSEX CHURCH, KENSINGTON.—On Sunday last the harvest festival was celebrated at the above church, which was appropriately and tastefully decorated. The musical service was admirably rendered by the choir, and joined in by large congregations. The Rev. W. Carey Walters preached at both services, and offertories were taken in aid of the London District Unitarian Society. At the close of the morning service the congregation resolved, on the motion of Mr. J. S. Beale, supported by Messrs. E. Bromley and Edwin Lawrence, to affiliate itself with the new Provincial Assembly.

LONDON: FOREST GATE.—The weekly meetings of the Social and Literary Society commenced this month, and on Wednesday, the 9th inst., a most interesting lecture was delivered by the Rev. J. S. Murmery, Ph.D., entitled "The Folk Lore of Flowers."

LONDON: WANDSWORTH.—The fourth anniversary was celebrated on Sunday, when the harvest thanksgiving also took place. Large congregations and good collections, the evening attendance being the largest yet known in the history of the church. A series of sermons on "The Old Faith and the New" is being delivered by the Rev. W. G. Tarrant, B.A. The subject on Sunday evening was "Jesus."

LOUGHBOROUGH.—A public tea and entertainment were given in the school-room on Saturday, Oct. 5, in aid of the Band of Hope. There was a good attendance.

MANCHESTER: MOSS SIDE.—On Sunday last, Oct. 13, the seventh of the series of People's Services was given, when the Rev. C. Roper, B.A., gave an address entitled, "Why don't People go to Church?" The large hall of the Liberal Club, in which the services are at present held, was well filled. In addition to the usual music, Master Richard Selby sang "An Evening Melody," and the choir sang Mozart's anthem, "Out of the Deep."

MANCHESTER.—The anniversary services of Lower Mosley-street schools were held on Sunday morning, afternoon, and evening last in Cross-street Chapel. The services were conducted by the Rev. P. H. Wickstead, of London, who delivered three excellent sermons to large congregations. Satisfactory collections were taken on behalf of the schools.

MALTON.—On the 6th inst. two sermons were preached by the Rev. J. Bughy—that in the evening to a crowded congregation. The chapel was tastefully decorated with flowers and fruit. On Monday, after a tea meeting, at which a goodly number were present, the Rev. F. S. Morris, of York, lectured on the "Brontë Family." The chair was taken by Dr. Mackay, of Norton, supported by Dr. Watts, of Hovingham, and Mr. J. Holden, of Newcastle. Miss A. Reid presided at the organ.

NOTTINGHAM: CHRIST CHURCH.—The Rev. E. R. Hodges delivered two powerful and appropriate discourses at the harvest services on the 6th inst. The evening discourse was especially eloquent and comprehensive, being on the lessons of growth. The choir rendered several anthems in capital style, the solos by Miss Nellie Hough and Mr. J. Asher being exceptionally fine. The

congregations were good and appreciative at both services, and collections were taken on behalf of the church fund.

SCARBOROUGH.—Excellent sermons were preached by the Rev. S. F. Williams on the 6th inst., when there were large congregations at the harvest services. Special music was rendered, Mr. Padley and Miss Baily taking the solos, and Miss Clay acting as organist.

SEVENOAKS: BESSELL'S GREEN CHAPEL.—The harvest thanksgiving services were held here on Sunday, the 13th inst. Two excellent sermons were preached by the Rev. E. G. Cammidge, of Maidstone. The musical portion of the service was extremely good. Anthems were sung by the choir, assisted by friends and members of other congregations, who kindly attended. The chapel, which was tastefully decorated, was crowded.

SHEFFIELD.—In his opening (evening) discourse at Upper Chapel (Oct. 6) the Rev. J. E. Manning said that the Unitarian Church might fairly claim to have preached the absolute right and duty of unfettered thought. It had never placed restrictions upon investigation; it had no *index expurgatorius*. On the contrary, it had preached absolute liberty for pioneers in every department of human investigation. It had preached the supremacy of reason as the arbiter of all truth. Reason was not carnal, but divine. It had never set up any opposition between faith and reason, but believed that faith to be soundest which had reason for its coadjutor. Hence it had sought a rational faith. It had opposed the Trinity of God. One of the best results of Faraday's teaching was the belief in the unity of all forces. The Unitarian Church had always preached that unity as the creative and controlling will of God. The preacher closed his sermon with a prayer that God would make them as a Church faithful to their principles.

SHEFFIELD: UPPERTHORPE.—The harvest festival services were held here on Sunday last. The Rev. J. E. Manning, M.A., preached. The chapel was tastefully decorated, and the services were well attended. The collections amounted to £15 4s. 5d.

STANNINGTON.—Harvest thanksgiving services were held on Sunday, Oct. 6, when two sermons were preached by the Rev. Iden Payne to large and appreciative congregations. The chapel was beautifully decorated with corn, fruit, flowers, bread and vegetables, &c. The collections amounted to £5 9s. 10d. The annual meeting of the congregation was held the following evening, and notwithstanding the inclemency of the weather, the attendance was very satisfactory. The report for the past year, showing that good substantial work was being done, and that the Sunday-school and connected institutions were in every respect in a satisfactory condition, was read and approved, the officers for the ensuing year elected, and the meeting was brought to a close by the sale of fruits, vegetables, &c., and votes of thanks to the decorators, the minister, and the choir.

STOCKPORT.—On Sunday, the 6th inst., the annual Sunday-school sermons were preached by the Rev. Hugon S. Tayler, M.A., of Dukinfield. The church was beautifully decorated for the harvest festival. The choir and the scholars sung special music. The congregations were large, and the collection realised £19 8s. 6d.

STROUD.—Unusually large congregations attended at the harvest thanksgiving services on Sunday last, eloquent discourses being delivered by the minister, the Rev. H. Hill. The church was most tastefully decorated with evergreens, flowers, fruit, &c. In the afternoon a service of song, entitled "Jack's Half-crown," was much appreciated by the audience. Good collections were made in aid of the church funds.

TAUNTON.—The opening debate of the discussion class in connection with the Mary-street Debating and Literary Society was held on Wednesday evening, when there was a very good attendance. The President of the Society (the Rev. Jeffery Worthington, B.A.) occupied the chair, and reviewed the events of the coming session, in which there are some good subjects announced for debate, "An evening with Longfellow," by one of the lady members, and a lecture by the Rev. A. N. Blatchford, of Bristol. Mr. Frank Oaten (assistant secretary) opened the session with a Paper on the following:—"That the sweating system is detrimental to the morals and health of the people." The essayist gave a short description of how the sweating system originated, and also a sketch of the system of sweating which is carried on in Her Majesty's dockyards. The essayist was followed by Messrs. F. Marks, G. Bond, J. Baggs, T. Simmons, G. Slocumbe, F. J. Stephens, J. Woollen, G. Lawrence, G. Philpott, and the Chairman. The essayist having replied, the meeting closed, after one of the best debates that the Society has had since it started three years ago. All the speakers seemed to be much improved in ability, and the class is considered one of the best, if not the best, in the town.

THE COMING WEEK.

It is proposed that a List of Meetings of Societies should be published each week. If Church Calendars and other notices were forwarded regularly it would be easy to arrange. Such a plan should not, however, be allowed to interfere with advertising.

LONDON.—Monday, Ministers' Conference, Dr. Williams's Library.

LONDON.—Wednesday, Provincial Assembly.

BIRMINGHAM.—Wednesday, Lecture by the Rev. Jos. Wood (Social Union. Old Meeting).

OXFORD.—Friday, M.N.C., Dr. Drummond's Address.

LONDON.—Saturday, London Sunday School Society.

MANCHESTER NEW COLLEGE.—The session opened on Tuesday, October 15, in the commodious rooms in 90, High-street, recently occupied by Mansfield College. The students have all been admitted as non-collegiate students by the delegacy appointed for this purpose, and will be matriculated as members of the university without delay. Arrangements have been made by which they will attend the lectures of Canon Driver, Canon Cheyne and Dr. Hatch, while some of them will also take courses on Philosophy by Professor Wallace, and on the Development of Religions by Dr. E. B. Tylor. The inaugural address will be delivered by Dr. Drummond on Friday, October 25, and the first service will be held on Sunday, Oct. 27.

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